

Series History and Fiction



Sultan Saladin Admired by Friends and Foes & Saladin Knights

Written and illustrated by Hagu

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Part One

Sultan Saladin, admired
by Friends and Foes

Research Work and Written

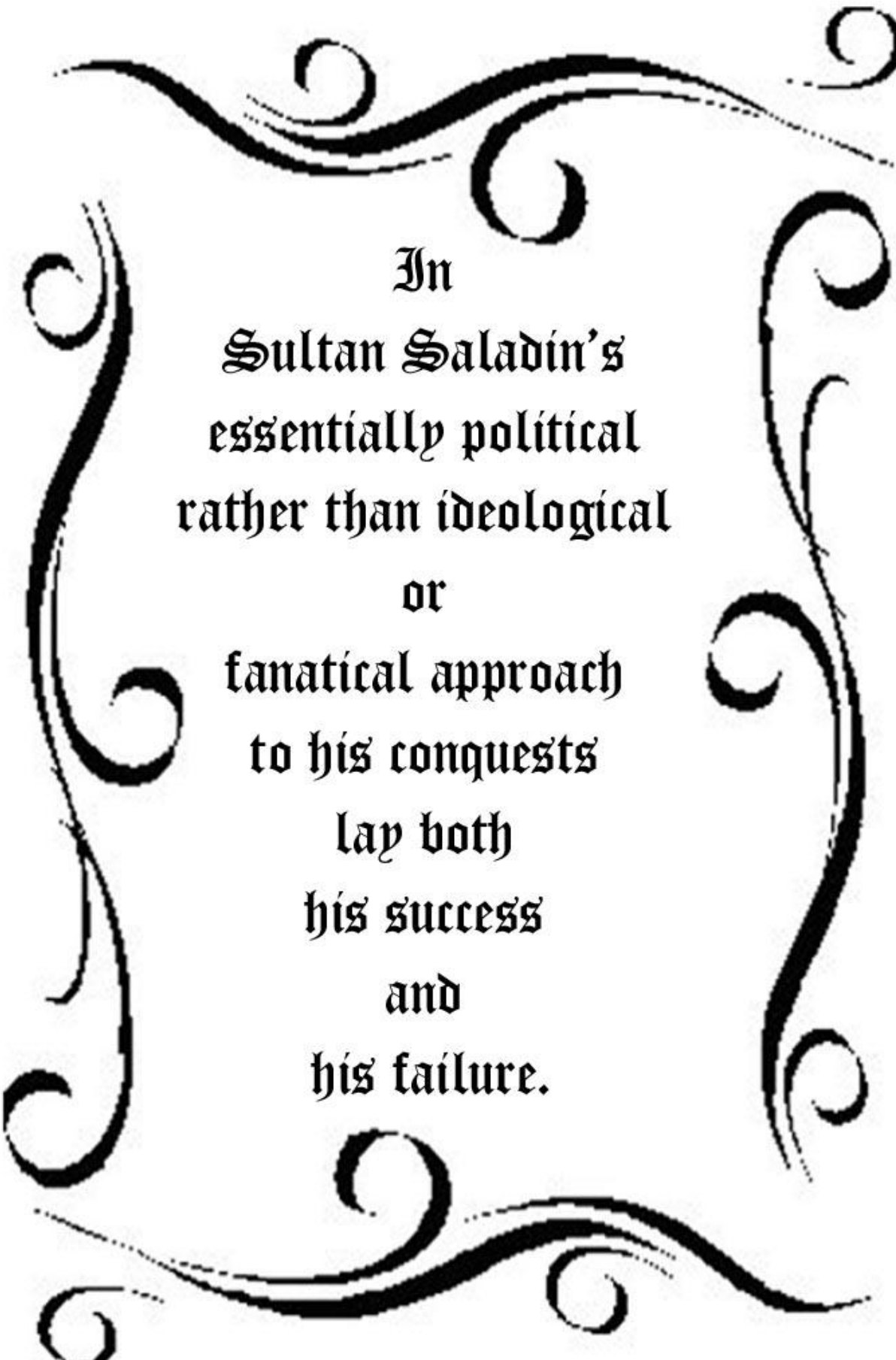
by

Hagur

Illustrations by Filcosart



Sultan Saladin's historical and official picture (not from the author)

A decorative border of black scrollwork and flourishes surrounds the text, framing it in a symmetrical, ornate design.

In
Sultan Saladin's
essentially political
rather than ideological
or
fanatical approach
to his conquests
lay both
his success
and
his failure.



Richard Lionheart (better known as Richard Cœur de Lion)
(Historical oil painting not from the author)

Richard Lionheart (Cœur de Lion) in short

Europe is merely a shadow of its former self, a crumbling metropolis plagued by the powerful Templar Order and ruled by cruel Christianity and jealous kings as well as politicians of the time.

Richard was the son of King Henry II and Queen Eleanor of Aquitaine. He spent much of his youth in his mother's court at Poitiers. During the last years of Henry's reign, Queen Eleanor constantly plotted against him. Encouraged by their mother, Richard and his brothers campaigned against their father in France.

King Henry was defeated in battle and surrendered to Richard, and so on the July 5th 1189, Richard became King of England, Duke of Normandy and Count of Anjou.

Richard the Lionheart Makes Peace with Saladin, 1192



The army proceeded from Arsuf to Jaffa, which the Crusaders took and fortified strongly. Jaffa, they hoped, would be the base of operations in a drive to reconquer Jerusalem itself. As the winter of 1191-1192 approached, active campaigning was abandoned and further sporadic negotiations between Richard and Saladin were taken up, though without any immediate result. During the winter months Richard's men occupied and refortified Ascalon, whose fortifications had earlier been razed by Saladin.

The spring of 1192 saw continued negotiations and further skirmishing between the opposing forces. During this period Richard began to receive disturbing news of the activities of his brother John and of Philip Augustus, and as the spring gave way to summer it became evident that Richard must soon return to Europe to safeguard his own interests there. Saladin several times attacked

Jaffa and once was on the point of taking the city during Richard's absence; the plan, however, was foiled by Richard's unexpected return.

During the summer Richard fell ill and this, added to the news of the rapidly deteriorating situation in Europe, brought him finally to accept Saladin's peace terms . The departure of Richard the LionHearted from the Holy Land in October 1192 ended the third major Western invasion of the East. On this expedition three great armies had toiled to conquer Jerusalem and the whole of Palestine for the West. But, in 1192, Jerusalem was still in Saladin's hands and the deliverance of the East from the Moslems was still a pious hope. The positive achievement of this Crusade was modest: it had re-established a tiny Latin Kingdom on the Palestinian coast. The major task of the Crusade, however, was left undone.

As his illness became very grave, the King despaired of recovering his health. Because of this he was much afraid, both for the others as well as for himself. Among the many things which did not pass unnoticed by his wise attention, he chose, as the least inconvenient course, to seek to make a truce rather than to desert the depopulated land altogether and to leave the business unfinished as all the others had done who left the groups in the ships.

The King was puzzled and unaware of anything better that he could do. He demanded of Saif adDin, Saladin's brother, that he act as go-between and seek the best conditions he could get for a truce between them. Saif adDin was an uncommonly liberal man who had been brought, in the course of many disputes, to revere the King for his singular probity. Saif adDin carefully secured peace terms on these conditions: that Ascalon, which was an object of fear for Saladin's empire so long as it was standing, be destroyed and that it be rebuilt by no one during three years beginning at the following Easter.[March 28, 1193] After three years, however, whoever had the greater, more flourishing power, might have Ascalon by occupying it. Saladin allowed Joppa to be restored to the Christians. They were to occupy the city and its vicinity, including the seacoast and the mountains, freely and quietly. Saladin agreed to confirm an inviolate peace between Christians and Saracens, guaranteeing for both free passage and access to the Holy Sepulchre of the Lord without the exaction of any tribute and with the freedom of bringing objects for sale through any land whatever and of exercising a free commerce.

When these conditions of peace had been reduced to writing and read to him, King Richard agreed to observe them, for he could not hope for anything much better, especially since he was sick, relying upon scanty support, and was not more than two miles from the enemy's station. Whoever contends that Richard

should have felt otherwise about this peace agreement should know that he thereby marks himself as a perverse liar.

Things were thus arranged in a moment of necessity. The King, whose goodness always imitated higher things and who, as the difficulties were greater, now emulated God himself, sent legates to Saladin. The legates informed Saladin in the hearing of many of his satraps, that Richard had in fact sought this truce for a three year period so that he could go back to visit his country and so that, when he had augmented his money and his men, he could return and wrest the whole territory of Jerusalem from Saladin's grasp if, indeed, Saladin were even to consider putting up resistance. To this Saladin replied through the appointed messengers that, with his holy law and God almighty as his witnesses, he thought King Richard so pleasant, upright, magnanimous, and excellent that, if the land were to be lost in his time, he would rather have it taken into Richard's mighty power than to have it go into the hands of any other prince whom he had ever seen.



The author visiting Israel November 2009. This is the secret tunnel built by the Knights Templar at Saint John of Akko.

The None-sense of Holy Wars

(Lesson for today's religious fanatics)

Saladin, the Sultan of Egypt:

- Allahu Akbar, I am in the battle to protect our believers against the unbelievers.

Richard Coeur de Lion:

- On the Pope's command we protect the Christian Faith against unbelievers; and, are the guardians of the Holy Sepulcher and the pilgrims.

As such, both religions believe that through the shed blood and a tremendous lot of unnecessary suffering they are pleasing God (Allah), assuring as such their sure salvation in Paradise, and escape the punishment of hell. However, it seems that both religious ideologies are condemned to the eternal flames of hell.



Two Muslim terrorists chanting “Allahu Akbar” (Allah is Great) assaulted a British soldier on a street close to the Royal Barracks at Woolwich in southeast London, shot him, hacked him with knives and a machete and finally beheaded

him. This happened in broad daylight Wednesday afternoon, May 22, 2013 in the presence of dozens of witnesses, the first such outrage seen in a West European capital. Witnesses told the police that the two terrorists covered in blood had held up body parts of their victim and shouted: "We swear by Allah never to stop killing you." This is what all religious faiths have done, and are still liable to do in the name of God, and their religious supremacy. The author is not exaggerating.

Islam is foremost the only religion today in which a member can strap explosives to their body, and slaughter dozens of people at a packed house of worship - and not have to worry about anyone else thinking it strange. And, Muslims call these horror actions, "contribution to peace".

The Islamic Faith on Violence in Short

The Islamic Faith is promoting violence on ground of the Quran and the Hadiths. The Quran contains at least 109 verses that call Muslims to war with nonbelievers for the sake of Islamic rule. Some are quite graphic, with commands to chop off heads and fingers and kill infidels wherever they may be hiding. Muslims who do not join the fight are called 'hypocrites' and warned that Allah will send them to Hell if they do not join the slaughter.

The Quran:

Quran (2:191-193) - *"And slay them wherever ye find them, and drive them out of the places whence they drove you out, for **persecution [of Muslims] is worse than slaughter [of non-believers]**... but if they desist, then lo! Allah is forgiving and merciful. And fight them until persecution is no more, and **religion is for Allah**."* The historical context of this passage is **not** defensive warfare, since Muhammad and his Muslims had just relocated to Medina and were *not* under attack by their Meccan adversaries. In fact, the verses urge *offensive* warfare, in that Muslims are to drive Meccans out of their own city (which they later did). The use of the word "persecution" by some Muslim translators is thus disingenuous (the actual Muslim words for persecution - "idhtihad" - and oppression - a variation of "z-l-m" - do not appear in the verse). The actual Arabic comes from "fitna" which can mean disbelief, or the disorder that results from unbelief or temptation. Taken as a whole, the context makes clear that violence is being authorized until *"religion is for Allah"* - ie. unbelievers desist in their unbelief.

Quran (2:216) - *"Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not."* Not only does this verse establish that violence can be virtuous, but it also contradicts the myth that fighting is intended only in self-defense, since the audience was obviously not under attack at the time. From the Hadith, we know that this verse was narrated at a time that Muhammad was actually trying to motivate his people into raiding merchant caravans for loot.

Quran (17:16) - *"And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction."* Note that the crime is moral transgression, and the punishment is "utter destruction." (Muslims leaders pretend: *Before ordering the 9/11 attacks, Osama bin Laden first issued Americans an invitation to Islam*).

The Hadiths

Bukhari (52:177) - *Allah's Apostle said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say. "O Muslim! There is a Jew hiding behind me, so kill him."*

Bukhari (52:256) - *The Prophet... was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet replied, "They (i.e. women and children) are from them (i.e. pagans)."* In this command, Muhammad establishes that it is permissible to kill non-combatants in the process of killing a perceived enemy. This provides justification for the many Islamic terror bombings.

Bukhari (52:65) - *The Prophet said, 'He who fights that Allah's Word, Islam, should be superior, fights in Allah's Cause.* Muhammad's words are the basis for offensive Jihad - spreading Islam by force. This is how it was understood by his companions, and by the terrorists of today.

Much more quotations are to be found in the Quran and the Hadiths (Verbal sayings of the Prophet.)

Sultan Saladin along Muslims and Christians



Introduction

Both Christians and Muslims admire Sultan Saladin, a celebrity of World history, whose image occupied full pages of Millennium issues of notional magazines of history for his chivalry and noble character. Sultan Saladin's traits and virtues were purely a reflection of the teachings of his faith. He defeated the Crusaders, known to Muslims as the Franks, and recaptured Jerusalem in 1187. The experience of the Crusaders with the Muslims demonstrates that Muslims and Christians are in no civilization clash, but rather in civilization bondage.

In 1099 Jerusalem had fallen to the First Crusaders slaughtering its Christian, Muslim and Jewish inhabitants, after promising them safety, but did not spare the lives of children, women or elderly. The Latin Kingdom formed in the following year lasted until Saladin destroyed King Guy de Lusignan's army at the Horns of Hettin in 1187 and shortly after recovered Jerusalem. In stark contrast to the Crusades 88 years earlier, Saladin, adhering to the teachings of Islam, did not slaughter the city's Christian inhabitants. Saladin's noble act won him the respect of his opponents and many more people throughout the world.

King Richard I of England, better known as Richard the Lionheart (Coeur de Lion) , who led the Third Crusade in 1189 to recover the Holy City, met Saladin in a conflict that was to be celebrated in later chivalric romances. Although the Crusaders failed in their purpose, Richard the Lionheart gained Saladin's lifelong respect as a worthy opponent. Saladin's generosity and sense of honour in negotiating the peace treaty that ended the Crusade won him the lasting admiration and gratitude of the Christian World.

The Millennium Issue of Times Magazine (December 31, 1999)¹ that dedicated a full page for an artist's image of Saladin: "When Dante Alighieri compiled his great medieval Who's Who of heroes and villains in the Divine Comedy, among the highest a non-Christian could climb was Limbo, Homer, Caesar, Plato and Dante's guide Vergil. But, perhaps what should not be most surprising in his catalogue of 'Great Hearted Souls' was a figure 'solitary, set apart,' that figure was Sultan Saladin. 'When Dante--the most Christ-centred verse ever penned--wrote lionizing his name, Saladin had been dead for one hundred years.'" This solitary figure in Dante's Divine Comedy stands today as it did in the past as a testament to his extraordinary stature.

Perhaps Dante as well as many other men and women who, like Dante, celebrated Saladin's name, had no trouble understanding that his honorable acts were not "infidel," and that God had indeed favored the faithful. Many Crusaders discovered that Muslims, like them, possess virtues the Christians considered sacred. In fact, some Christians thought that "Saladin had European blood in his veins, and was a Christian knight at heart." To Muslims, Saladin

¹ <http://www.time.com/time/magazine/article/0,9171,993030,00.html>

was more than just a warrior. He was a man of piety and true faith and vision; he was a builder, a patron of literature and chivalry.

Saladin's Birth and Lineage

Saladin was born in Tikrite (a city on the Tigris River), Iraq in 1137. His family was of Kurdish ancestry. The Abbasid Caliph of Baghdad, al Mustarshid, had appointed his father Ayyub, an earnest Muslim, skilled in administration and diplomacy, as the governor of the town.

Saladin's Actual Name

Saladin's real name is Yusuf or Josef. In Medieval times, Arabic names carried a lot of information. They included the father's name, sometimes a line of ancestors (in the interest of genealogy), nickname, and honorific names. His honorific name, Salah al-Din means the 'righteousness of the faith' or 'cream of the religion.' His full name is Salah al Din Abu 'l-Muzaffer Yusuf ibn Ayyub ibn Shadi, which consists of his honorific name, Salah al-Din, his domestic name, Yusuf, his nickname, Abu 'l Muzaffer (father of the Victorious), and a father and a grandfather's names, Ayyub (Job) and Shadi. This long name is often preceded by the Title: Al Malik al Nasir, 'the empowering king of the weak and helpless.' To the Crusaders, all that complexity was simply reduced to: 'Saladin.'

Childhood and Education

Saladin received his early childhood education in Baalbek and Damascus, Syria. In 1143, when Saladin was six years old, Sultan Zengi of Musel appointed his father Ayyub as the governor of Baalbek. Sultan Zengi defeated the Crusaders south of Aleppo in 1130 and in 1144 recovered the city of Edessa. When Zengi died in 1146, his son Nur al Din succeeded him. Nur al-Din was a respected devout leader. After few years, Nur al Din appointed Ayyub as the Head of Damascus Militia. Ayyub's younger brother, Shirkuh, who was an officer, was promoted to a senior command in the military establishment in Aleppo. Saladin grew up at the centre stage where political decisions regarding the Crusades were made. His cultural and religious education was typical of the environments surrounding Baalbek and Damascus.

Like his young peers, Saladin learned Arabic, poetry, the formal prayers and memorized what was required of him to memories of the Qur'an and the tradition of Prophet Muhammad. Saladin had great interest in learning Islam's principles regarding Christians and Jews, the People of the Book. Perhaps his interest goes beyond just a basic knowledge for at least two reasons. First, on the

night he was born, his family along with his uncle Shirkuh's family was forced to leave Tikrit to Musel by Caliph al-Mustarshid. This action was a punishment because Shirkuh had killed a Christian for no good reason. Secondly, the Christian Crusade's horrific barbarity in Jerusalem was fresh in every individual. For the young Saladin, as well as his peers, what did not add up perhaps was that their faith calls for noble treatment of the People of the Book, yet Christians invaded their land and carried out the massacre of Jerusalem.

The Status of Religion

Saladin grew up in a Muslim society that was powerfully influenced by Sufism. Sufism is a school of Islam whose members seek higher spiritual life and closer intimacy with God.

The essence and divine values of the religion of Islam were the center stage of practice as opposed to a superficial practice. The degree of closeness to God by the virtue of thikr, the private and congregational meditation and recollection of God in the heart and mind, and the work for tazkiyah (purification of inner-self and soul) was an every day norm. The divine principles such as chivalry, piety, nobility, justice, humbleness, generosity, caring, love, brotherhood, mercy and forgiveness were a living reality in hearts and minds of the mass majority of Muslims.

Publicly and privately, people were crowded at the circles of ilm, knowledge. These knowledge circles were conducted at the market place, homes, mosques, libraries, schools, clubs and other convention centres. Furthermore, homes, schools and mosques were built with provisions for private seclusion with God and for tarbiyah, the ethical and religious education with training and discipline. As a result of tarbiyah and tazkiyah, the individual would be set on the tracks of self-discovery of God. The deeper the faith in the hearts, the closer the intimacy with God and His Prophets. Many Muslim festivals, including the birth of Prophet Muhammad, were widely celebrated. For example, the Governor of Irbid, Geukhburi, Saladin's brother in-law used to hold a four-day festival for the birth of Prophet Muhammad. He used to serve food, conduct lectures, chants and meditation during this festival. The Prophet's love and respect in the minds and hearts of those believers was so real to the point where by just hearing the name of the Prophet, some believers used to sit up right from their inclined posture in reverence and respect of the Holy Prophet. Others would be moved to tears in admiration and the elucidation of the experience. The Muslim's education during this time was greatly influenced by the illumination of one of the greatest Muslim thinkers ever, Imam Muhammad al-Ghazali (1058-1110).

Imam Muhammad al-Ghazali

Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī (c. 1058–1111); (أبو حامد محمد ابن محمد الغزالي), known as **Al-Ghazali** or **Algazel** to the Western medieval world, was a Muslim theologian, jurist, philosopher, and mystic of Persian descent.

Abū Ḥāmid Muhammad Al-Ghazali has sometimes been referred to by historians as the single most influential Muslim after the Islamic prophet Muhammad. Others have cited his movement from science to faith as a detriment to Islamic scientific progress. Besides his work that successfully changed the course of Islamic philosophy—the early Islamic Neoplatonism developed on the grounds of Hellenistic philosophy, for example, was so successfully refuted by al-Ghazali that it never recovered—he also brought the orthodox Islam of his time in close contact with Sufism. The orthodox theologians still went their own way, and so did the mystics, but both developed a sense of mutual appreciation which ensured that no sweeping condemnation could be made by one for the practices of the other

Al-Ghazali had an important influence on both Muslim philosophers and Christian medieval philosophers. Margaret Smith writes in her book *Al-Ghazali: The Mystic* (London 1944): "There can be no doubt that al-Ghazali's works would be among the first to attract the attention of these European scholars" (page 220). Then she emphasizes, "The greatest of these Christian writers who was influenced by al-Ghazali was St. Thomas Aquinas (1225–1274), who made a study of the Arabic writers and admitted his indebtedness to them. He studied at the University of Naples where the influence of Arab literature and culture was predominant at the time." In addition, Aquinas' interest in Islamic studies could be attributed to the infiltration of 'Latin Averroism' in the 13th century, especially at the University of Paris.

Al-Ghazali's influence has been compared to the works of Thomas Aquinas in Christian theology, but the two differed greatly in methods and beliefs. Whereas al-Ghazali rejected non-Islamic philosophers such as Aristotle and saw it fit to discard their teachings on the basis of their "unbelief," Aquinas embraced them and incorporated ancient Greek and Latin thought into his own philosophical writings.

Al-Ghazali also played a very major role in integrating Sufism with Shariah. He was also the first to present a formal description of Sufism in his works. His works also strengthened the status of Sunni Islam against other schools. The Batinite (Ismailism) had emerged in Persian territories and were gaining more

and more power during al-Ghazali's period, as Nizam al-Mulk was assassinated by the members of Ismailis. Al-Ghazali strictly refuted their ideology and wrote several books on refutation of Baatinyas which significantly weakened their status.

Damascus: a Powerful Religious Centre

Damascus was the second learning centre in the Islamic Dynasty. The city was the capital of the Umayyad Caliphate (635-750) and the home of many scholars including Muhammad al-Ghazali.

Islam is a rich system of divine values and a true spiritual experience. From this vantage point, Al-Ghazali powerfully influenced the intellectual world. In this regard, P.H. Newby in his book, *Saladin in his Time* stated:

"Had it not for al-Ghazali, Saladin would have been a fundamentalist than in practice he was because al-Ghazali was largely responsible for making mysticism respectable. For al-Ghazali the Sufi (from suf the garment sufis wore) path was one that led out of the despair into which at a crucial period of his life he had fallen. His 'dark night of the soul' came when he was a professor at the Nizamiya University in Baghdad and found that for all his mastery of scholastic theology he was without the spiritual experience necessary for that truly religious life which would ensure bliss in the world to come. His illumination came after years of ascetic contemplation. Al-Ghazali's search for truth tested the limits of human knowledge. As a result of his experience he wrote *The Revival of the Religious Sciences* which showed that true religion was not achieved merely by rituals or by mastering a lot of information (important though both of these were) but through a living awareness of divine values."

It is important to note that these exquisite values were the traits of Saladin, and the thrust by which he exercised during the course of events with the Crusaders.

The Umayyad Mosque and the Church of John the Baptist

According to the Spanish Muslim traveller Ibn Jubayr, who was a contemporary of Saladin, Damascus was a heaven for all: Christians, Jews and Muslims. He stated: "Damascus was the most populated city in the world. Behind the city walls the streets were narrow, lined with three-story houses of mud and reeds. The bazaars were noisy with metal workers and fragrant with spices. There were many public baths. There were twenty colleges for students of law and religion and a large free hospital. The Orthodox Christian church of St. Mary was brilliant with mosaics, and worshippers there were freely allowed to practice

their religion. The rich Jewish community of some 3000, many of them refugees from the Latin Kingdom of Jerusalem, ran their own university. The most splendid building was the great Umayyad Mosque. Within the three-aisled basilica of the original church, the walls were covered with mosaics representing the great cities of the Muslim world, and overhead was an onion shaped dome, the Dome of the Eagle, within which was a gilded and painted cupola. From the height of the dome men could be seen in the great courtyard reduced to the size of small children, a dizzying experience. The Mosque possessed a couple of brazen falcons. Every two hours they dropped brass balls from their beaks into brass cups, from where the balls returned to the interior of the device. At night a water clock operated a system of lights behind colored glass. But more important than these marvels was the teaching that regularly went on in the Mosque. The learned scholar with his back to a pillar and his students around him, sometimes moved to tears of appreciation by the elegance of his exposition." See P.H. Newby in his book, *Saladin in his Time*.

There were, and still are three minarets, one of them, the very first ever built, the Minaret of the Bride, was not just a place from where the muezzin could make his call to prayer, but a building with sizable apartments for occupation by scholars who, as was then customary, passed from one center of learning to another. The topmost one was occupied for two years by al-Ghazali. The second Minaret is called the Minaret of Jesus. Prophet Jesus, as Muslims believe, will be returning to earth, and will start his call from this minaret. Muslims and Christians together will then respond to his call. The Grand Mufti of Syria, Shaykh Ahmad Kuftaro calls on both Muslims and Christians to work together paving the road for his return.

The Umayyad Mosque was originally east of St. John Baptist Church. Muslims and Christians for seventy years performed their rituals side by side, before the Mosque expansion during Caliph al-Walid ibn Abdul Malek, in 705. He bought the St. John Baptist Church from the Christians in exchange for four other churches in the city. Today, the tomb of John the Baptist stands in the center of the Umayyad Mosque along with the original baptismal well and stone-made pot.

Along with Imam al-Ghazali's illumination was the work of al-Sulami of Damascus (d.1106) who wrote the earliest treaties on Jihad to expel the Crusaders.

Saladin in his Early Adulthood

The expectation of life in the Middle Ages was short and the youth were given responsibilities of manhood at an early age. Saladin was fourteen years old when he got married.

He was then sent to his uncle Shirkuh in Aleppo on a career that would lead to his becoming one of Nur al Din's emirs. The devout Nur al-Din soon became a great mentor for the young Saladin.

Sultan Nur al-Din, who succeeded his father Zengi in 1146, respected scholars and endured knowledge and turned Syria into a large intellectual center. He built and funded schools and hospitals. In the presence of a scholar the Sultan was known to rise to his feet as a sign of respect and invite him to sit next to him. He promoted the divine values of Islam and governed in the light of the Qur'an. Nur al-Din lived austere and had little money for himself. When his wife complained that she had no money to buy clothes, he replied,

"I have no more. Of all the wealth I have at my disposal I am but the custodian for the Muslims, and I do not intend to deceive them over this and cast myself into hell-fire for your sake."

He set up the Court of Appeals over which he presided in person to deal with administrative injustices. Saladin regularly attended the Court of Appeals as a student and to be associated with his master, Nur al-Din. In this Court, Saladin learned to appreciate the wisdom and justice of the Islamic Law as it applied to the injustices and criminals. Nur al Din was the first Muslim ruler who saw that the Jihad against the invading Crusaders could only be successful if Muslim states were united, and soon begun implementing this unity. Such was the man who, next to his own father, Saladin respected more than any others. Even though there were differences between Nur al-Din and Saladin over certain policies in Egypt, one thing was sure, he never ceased to follow Nur al-Din's example uniting his people, implementing the divine systems of Islam and keeping nothing for himself.

Saladin in his Adulthood

Saladin, who learned his military lessons in Nur al-Din's militia at the hands of his uncle Shirkuh, soon began to stand out among Nur al-Din's leaders. In 1164, at the age of 26 he was an assistant to his uncle Shirkuh in an expedition to rescue Egypt from an invasion by Amalric, king of Jerusalem. Saladin made a lasting impression on his peers during this expedition. The expedition was able

to escape the Crusader Castle of Kerak, which was precisely built to interrupt communication between Syria and Egypt and to attack Muslim merchant and pilgrim caravans.

In 1169 Saladin with his uncle Shirkuh was on another expedition to Egypt to defend it against yet another Crusader attack. This time he was a second-commander-in-chief of the Syrian army. When Shirkuh died in the same year, Saladin assumed his uncle's position. Later, he was able to rule Cairo and defeat the Fatimid who ruled Egypt.

Egypt soon turned into an Ayyubid Dynasty. Among the local achievements he made was boosting the Egyptian economy and education. He mobilized Egypt to face the Crusaders and built a great number of Islamic schools all over Egypt. He gave school administrators and teachers good salaries. These schools soon attracted many scholars from Asia and Europe. The Jewish Physician Ibn Maymun, known as Maimonides (d.1204), who became Saladin's personal physician, had come from Andalusia. With so many scholars and schools, Egypt was soon developed into a large intellectual centre.

Saladin borrowed the idea of building intellectual centres from his father Ayyub and master Nur al-Din, who had earlier turned Syria into a large intellectual centre. When Ayyub was in Baalbek, he built a Sufi-convert establishment there. He followed the standards of Sultan Zengi who had earlier built one in Musel. At the age of 45 Saladin was the most powerful figure in the Muslim world. When Nur ed-Din died in 1174, the Syrian princes gave their allegiance to Saladin and Damascus became his home. In Damascus, like his master Nur al Din before him, he presided every Tuesday and Thursday at the Hall of Justice. He rectified the wrongs, ordered the oppressor to recompense, and listened to his subject with his own ears, without an intermediary. If there was a matter which he himself was a part of, he surrendered his place to the judge and sat at the side of the plaintiff. If the judge ruled against him, he executed the order. In twelve years Saladin united Mesopotamia, Syria, Egypt, Libya, Tunisia, the Western parts of the Arabian Peninsula and Yemen under the Ayyubid Dynasty. Saladin used diplomacy and the administrative skills in piecing together this badly divided region. Furthermore, he only appointed rulers whom he trusted and who shared his vision. Their appointment was primarily to ensure that his back was secured when he faced the Crusaders and that a continuous supply of food and assistance could not be interrupted. When he felt that this strategy was weakened due to a governors' dispute or quarrel, he would soon work to remove the dispute by pleasing the disputants with more revenue or territories.

Meditation before action. Saladin's scope of vision was that he gave each

situation its due attention and weight, and he never broke a bridge of diplomacy or peace initiative with his opponents. The power or wealth he acquired never spoiled him. Power and position did not mean any thing to him. Despite his advisor's request to keep some of the revenues he received from Egypt and Syria, he never kept any of it. When he died, his wealth was only few dinars. All the revenues he received he channeled over to his soldiers and emirs to ensure their loyalty to him. Saladin was a man of restless energy geared to serve his goal in driving the invaders out of his country.

The Decisive Battle of Hettin

In return for an attack made by the Crusaders of the Kerak on Muslim pilgrims in 1187, Saladin moved his army to northern Palestine and defeated the much larger Crusader army in the decisive battle of Hettin (July 4, 1187). Three months after this battle, Saladin captured Jerusalem. Unlike the Christians 88 years earlier, who made Jerusalem a bloodbath, Saladin did not loot, murder or seek revenge for the Muslims. He spared the lives of 100,000 Christians and allowed Christian pilgrims in Jerusalem after its fall. In this benevolent act, Saladin was simply emulating Prophet Muhammad as the Prophet reentered his birth-city of Mecca. When Muhammad returned to Mecca with ten thousand people, he entered it without any bloodshed. He told its people with his famous words: "Go about (wherever you please), for you are set free." Muhammad's generous act to the people of Mecca was made despite the 20 years of constant attacks, torture, extradition and execution that he and his companions had been receiving from them. This is indeed an example of nobility in forgiving when you are strong and able.

Forgiveness is also the teachings of Christianity. In fact, the Bible is "a gospel of love," and there is no reference in the Gospels for violence and murdering innocent people, such as the massacre the Crusaders carried out in Jerusalem in 1099. On the contrary, the Bible teaches:

"Love your enemies and pray for those who persecute you." Matthew, 5:44.

"If someone strikes you on one cheek, turn to him the other also." Luke, 6:29.

Recapturing Jerusalem shocked the West, and as such it brought about the Third Crusade led by Richard the Lionheart, King of England in 1189. The Third Crusade army was the combined armies of England, France and Austria. Salah al-Din's army (composed mainly from Egyptians, Syrians and volunteer Turks) checked the massive Frankish armies and weakened them in a war of attrition on

the land of Palestine. In the end the expedition failed to enter Jerusalem. It was during this period Richard negotiated peace with Saladin and gained a lasting respect for him. This was because Saladin was leveraged to make no peace treaty. His army was strong and in control, while the Third Crusade army was exhausted. Furthermore, King Richard was determined to go back to his country. It was Saladin's generosity and sense of honour in negotiating this treaty, which ended the Crusades and won him the lasting admiration and gratitude of the Christian world. Saladin was precisely following the teaching of the Qur'an and philosophy of Islam in prevention of bloodshed that says:

"But if they (the enemy) incline towards peace, do you (also) incline towards peace." Qur'an, 8:61.

Magnanimity and Benevolence at Work

Chivalric romance often times is no more than an act, a dream or a wish, but for Saladin and the Muslims it was a living reality. In his 28 years of battling the Crusaders, Saladin left many heart-touching impressions in the minds and hearts of his opponents as a reminder of his magnanimity. The author selected few of these stories as follow in order to help the reader understand why Saladin became a legendary figure in the Western world.

a) Prevention of Christian bloodbath

After capturing Jerusalem in October 1187, Saladin's civilized act in signing the peace treaty and saving Christian blood was indeed a pious act. He not only spared the lives of 100,000 Christians, but also guaranteed their safe departure along with their property and belongings. They were given forty days to prepare for departure. In this way eighty four thousand of them left the city to their relatives or co-religionists in the costal line of Syria in perfect safety. What is important to understand is that Saladin was in a strong position to seek revenge for his people. He did not go this route, however, because his faith taught him otherwise to be merciful, forgive and make no revenge. God said in the Holy Qur'an:

"The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from God: for (God) loves not those who do wrong." (Qur'an, 42:40)

The Holy Qur'an also states:

"Seek not mischief in the land, God does not love mischief makers."
(Qur'an, 28:77)

Let us stop here to reflect on the example of the magnanimity of Prophet Muhammad's mercy even on his opponents. When Prophet Muhammad was extremely tired from the rejection of his people in Mecca, he went to Ta'iff (150 kilometres southwest of Mecca) calling its people to worship God. There he was utterly turned down by its three leaders. The first leader told him: "If God sent you, I will tear down the hangings of Ka'bah." The second leader said to him: "Could God find not but you to send?" As for the third leader, who learned the news of the other two totally refused to meet with him, but sent his servant with this message: "I do not need to speak to you. For if you are a messenger from God as you claim, then you are too great of a person for me to address; and if you are a liar, it is not befitting for me to speak to you."

Despite this type of denial and humiliation, the Prophet returned back once more to the leaders of Ta'iff asking them for protection (asylum), since he left Mecca, he could no longer enter it without protection. His request was again turned down. Then he asked them to conceal his news of rejection from the people of Mecca. Their answer was denied. Instead, they insisted to deliver the bad news to Mecca. Finally, he asked for their permission to speak to their people, they not only refused, but as he was leaving town, heart-broken, they stirred up their servants and children to insult him and throw rocks and stones at him. As a result, he was cut in his head and bled severely so that his shoes got full and saturated with blood. As he reached the outskirts of Ta'iff, he made this prayer:

"O my God, unto You I complain of my weakness, of my helplessness, and of my lowliness before men. O Most Merciful of the merciful, You are Lord of the weak. And You are my Lord. Into whose hands will You entrust me? Unto some far off stranger who will ill-treat me? Or unto a foe whom You have empowered against me? I care not if Your wrath is not on me..."

Upon this, the Angel of Mountains came to the service of Prophet Muhammad, asking his permission to close the two mountains on the people of Ta'iff. But despite his wound, the compassionate Muhammad replied: "No, God may bring from their offspring people who would testify to the oneness of God and worship Him." In this example, the Prophet was so companionate that he denied himself and refused the request to punish the people who rejected him in the anticipation that at one point in the future they or their offspring may come to realize the truth. Saladin, clearly followed the example of the Prophet in saving the lives of Christians.

b) Releasing prisoners who were not able to pay their ransom

Part of the condition of the surrender of Jerusalem, was that each Christian pays her or his ransom. Thousands of Christians, mainly women, were not able to pay their ransom. To save them from slavery, al-Adel, Saladin's brother, Geukburi, Saladin's brother-in law and Saladin himself, instead paid their ransom out of their own pockets.

This act was done in spite of the fact that some rich Christians such as the Patriarch, Heraclius and Madame la Patriarchesse of Jerusalem had so much wealth that they had currency by the load. When Saladin was advised to confiscate the Patriarch and the la Patriarchesse's wealth to use it as ransom for the poor Christians, he refused to go back on his word and turned his advisors' request down. He allowed the wealthy Christians to depart with all their wealth intact. Saladin was only faithfully responding to God 's call that said:

"Fulfil the covenant of God when you have entered into it, and break not your oaths after you have confirmed them; indeed you have made God your surety; for God knows all that you do." (Qur'an, 16:91)

Regarding this event, Karen Armstrong, author of the book, Jerusalem, One City, Three Faiths stated: "Christians in the West were uneasily aware that Muslim leaders had behaved in far more 'Christian' than had their own Crusaders."

c) Beyond justice

During the forty days respite that was given to the Westerners to leave Jerusalem, several Christian women approached Saladin stating that their guardians (husbands, fathers or sons) had been missing. They explained to Saladin that they had no one to look after them, nor did they have any shelter. The tender-hearted Saladin broke into tears upon hearing their case. He ordered his soldiers to find their missing guardians, and that for those of them whose guardian was determined dead, they should be given a liberal compensation. Could this act of Saladin not be seen as a chivalric romance at heart? Indeed, this act is only one of the many divine traits of Islam. Having a Muslim paying a ransom to a family of a soldier killed fighting other Muslims is certainly an act above justice and a gracious act at heart.

Let us show the principle of curtesy and compassion in the teachings of Islam in matters similar to our story of the Christian women. Quraysh, the people of Mecca, who drove the Muslims out of their homes and attacked them at the wells of Badr and where they lost many of their leaders, came in the following

year with three thousand fighters seeking revenge for their people and to attack the one thousand Muslims at mount Uhud. On the way to mount Uhud, the Prophet lost three hundred of his people in a betrayal act. The loss of this many of his people took place prior to the crucial time of the engagement with the enemy. The reason for this disloyal act was that Abdullah ibn Abi Salul was dissatisfied by the location of the battle field at mount Uhud, which was earlier selected by the majority of the Muslims over his own proposal to meet the enemy in the city of Medina itself. Abdullah ibn Abi Salul later became the leader of the hypocrites. Despite deserting the Muslims before a major engagement with their enemy, Allah revealed the following verse that emphasizes rationality and consideration before any action, and to give a chance to the defectors to recognizing the wrong they did and to become better Muslims.

"Those of you who turned back on the day the two hosts met, --it was Satan who caused them to fail, because of some (evil) they had done. But God has blotted out (their fault): for God is Oft-forgiving, Most Forbearing." (Qur'an, 3:155)

A religion that teaches this kind of courtesy and forgiveness, even under crucial such circumstances cannot be a religion of violence? It was this philosophy of Islam that inspired Saladin to deal courteously with the Christian women who lost their guardians.

d) "Victory is changing the hearts of your opponents by gentleness and kindness."- Saladin.

In September 1192, during the siege of Acre, king Richard the Lionheart gained a lasting respect for Saladin. When Richard fell sick, Saladin sent him his own physician to treat him. Along with this health care, he frequently sent him ice to cool down his fever and plum fruits that were necessary for his recovery. In this noble act, Saladin was precisely submitting to the call of the Holy Qur'an that said:

"It may be that God will grant love (and friendship) between you and those whom you hold as enemies. For God has power (over all things); and God is Oft-Forgiving, Most Merciful." (Qur'an, 60:7)

This noble philosophy of prevention of bloodshed and the making enemies friends is precisely the philosophy of Islam and the practice of Prophet Muhammad.

e) A pure chivalric romance

During an offense made by King Richard against a Muslim squadron under Saladin's son al Zaher, King Richard's horse was killed and the King of England was down on the ground. Observing this scene, Saladin sent him two remounts so that he would not be at a disadvantage. "I was assured," wrote Beha al Din when the King was down, "by men who were there that the King of England with lance in his hand, walked along the length of our army from right to left and not one of our soldiers left the rank to attack him." Some people may have seen acts like this, but only in movies and dreams, however, for the benevolent Saladin and for King Richard of England, this chivalry was a true knight's romance, and such is the character of Muslims.

f) Recovery of a snatched child

During the siege of Acre, a Christian woman came to Saladin's camp weeping and wailing insisting that her child was snatched away by his soldiers. He was moved to tears by the pitiful condition of the woman and he himself returned the child to his mother and had them mount on the back of a mare to be returned safely to their camp.

g) Romance in the freedom of religion

Through an interpreter, Saladin used to communicate with virtually all the prisoners of war. During the siege of Acre several soldiers were captured. Among them was an old man who was so old that he was toothless and could hardly walk. Saladin questioned him as to why he was there. The old man said that he had no thought but to make a pilgrimage to the Church of the Resurrection in Jerusalem. Saladin was so touched by his answer and condition that he provided a horse for him and ordered that he be escorted to Jerusalem to fulfill his worship dream. Can this act be seen anything less than romance in the freedom of belief?

h) Mischief is not tolerated

Among the captures in the battle of Hettin were Crusade leaders such as King Guy of Jerusalem, Raymond of Syden, and Raymond of Chatillon. King Guy and Raymond of Syden were released and escorted to safety, but Raymond of Chatillon of the Kerak Castle who had often ambushed emissaries, pilgrim and merchant caravans, burned crops and destroyed fruit trees and vegetation was not spared. Before his execution, however, Saladin gave him the chance to become a Muslim and repent, but he refused.

i) A wedding spared bombardment

In 1183, in the Castle of Kerak, during the wedding ceremony of Humphrey of Toron who was marrying Isabella, a royal princess, his mother Lady Stephanie sent out to Saladin some dishes prepared for the wedding asking that "he not be outdone in gallantry." Saladin asked which part of the castle housed the young couple and gave orders that it would not be bombarded.

It was these and other charming Islamic values and practices that made Christians in the East eagerly identify with Muslims over the barbarism of the Crusades. Many of the Christian churches in the upper Euphrates (Armenian Catholics) wrote letters in cheer to Saladin for the death of Frederick Barbarossa, king of Germany and the break up of his 200,000 Crusade army. King Barbarossa was planning to attack Syria from the north and defend the Franks. He died in the Balkans while crossing a river; his army broke up and never made it to Syria. The Byzantine Emperor, Isaac Angelus also tried to stop the German Crusade from entering his territory, but was not able to.

Epilogue

Saladin was an honourable leader. His character and charitable deeds demonstrated to the Crusaders that they had been misinformed, and that Muslims were no "infidels." On the contrary, the Crusaders discovered that Muslims possessed virtues that they consider Christian values. Saladin's chivalric and high standards were the "soul" of the plays and romances created by Sir Walter Scott that eventually moved into the young adult books and journals throughout Europe and the West.

Sultan Saladin was merely a window from which only few of the high standards of Islam were seen and experienced by the Crusaders. The French historian Rene Grousseau truly said it all when he described Saladin saying:

"It is equally true that his generosity, his piety, devoid of fanaticism, that flower of liberality and courtesy which had been the model of our old chroniclers, won him no less popularity in Frankish Syria than in the lands of Islam."

The experience of the Crusades with the Muslims unmistakably proves that Christian and Muslim's "civilizations" were not, are not, and could not "clash." The indisputable philosophy that backs history leaves no doubt that the information Mr. Samuel Huntington presented in his book, *Clash of Civilization and the Remaking of World Order* is futile. As we have seen, the actual

Crusader's war with the Muslims revealed much of the internal dynamics and plurality of the Muslims in Western civilization. Furthermore, much of the conflicts he used to support his hypothesis were highly political and false at best. For example, Mr. Huntington lists the US bombing of Baghdad as an evidence of clash. Mr. Huntington did not state that the immediate reason for US attacking Iraq was that Iraq invaded Kuwait in 1990, and that the real reason was "to protect the US interest in the region." In another example, Mr. Huntington lists a single ordinary individual as "conspiracy against the US," the Egyptian Sheik Omar Abdel Rahman. Irrespective of his view of the US, how could this single and blind man represents a "clash of civilization?" Mr. Huntington also uses the "fighting between the Croats and Bosnian Muslims" as another indicator of the clash of these civilizations. This is another bogus example. The world has not forgotten that Mr. Slobodan Milosevic, the Serbian mastermind of the Croats and Bosnian war was killing Albanian and Bosnian Muslims in the name of "ethnic cleansing." Because of this "uncivilized" act, the US in 1999 moved to support and aid the Bosnian Muslims, and not to clash with them.

Men and women of intellect and wisdom of all faiths must not fall victims to deception or hidden agendas. People of faith must no longer allow fanatics to invoke war and bloodshed upon ourselves and kin, again in the name of religion.

Let us quote from the the Qur'an:

"God commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion." (Qur'an, 16:90)

"You who believe! Enter absolutely into peace (Islam). Do not follow the footsteps of Satan. He is an outright enemy of you." (Qur'an, 2:208)

The experience of the Crusaders with Saladin and the Muslims loudly speaks out this truth. I quote P.H. Newby, stating:

"The Crusades were fascinated by a Muslim leader who possessed virtues they assumed were Christian. To them to his Muslim contemporaries and to us, it still remains remarkable that in times as harsh and bloody as these a man of great power should have been so little corrupted by it."

Second Part

The Saladin Knights

Written and illustrated by Hagur

At Filcosart Studio

(Non Commercial)

© Winter 2013

Series History and Fiction



The Saladin Knights

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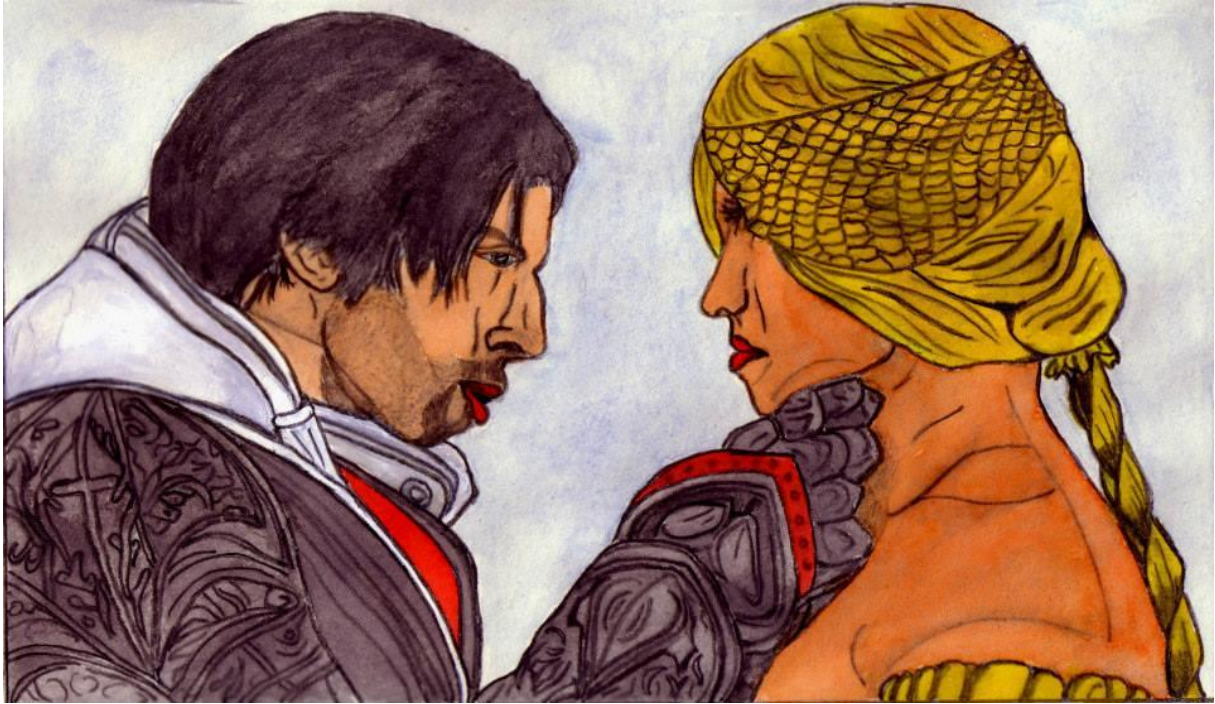


Young Saladin did not see very well at the time his future as sultan and great warrior and protector of the Islam and his people as well as the willing Knights Templars ready to work and serve among the Muslims. Al-Ghazali was a great teacher and leader of the Sufi Brotherhood.

Abū Hāmid Muhammad Al-Ghazali has sometimes been referred to by historians as the single most influential Muslim after the Islamic prophet Muhammad. He had an important influence on both Muslim philosophers and Christian medieval philosophers.

His influence has been compared to the works of Thomas Aquinas in Christian theology, but the two differed greatly in methods and beliefs. Whereas al-Ghazali rejected non-Islamic philosophers such as Aristotle and saw it fit to discard their teachings on the basis of their "unbelief," Aquinas embraced them and incorporated ancient Greek and Latin thought into his own philosophical writings.

Al-Ghazali also played a very major role in integrating Sufism with Shariah. He was also the first to present a formal description of Sufism in his works. His works also strengthened the status of Sunni Islam against other schools.



As a must, like everybody else in Islam young Saladin was soon in love with the most beautiful girl of his age.

Young Saladin says:

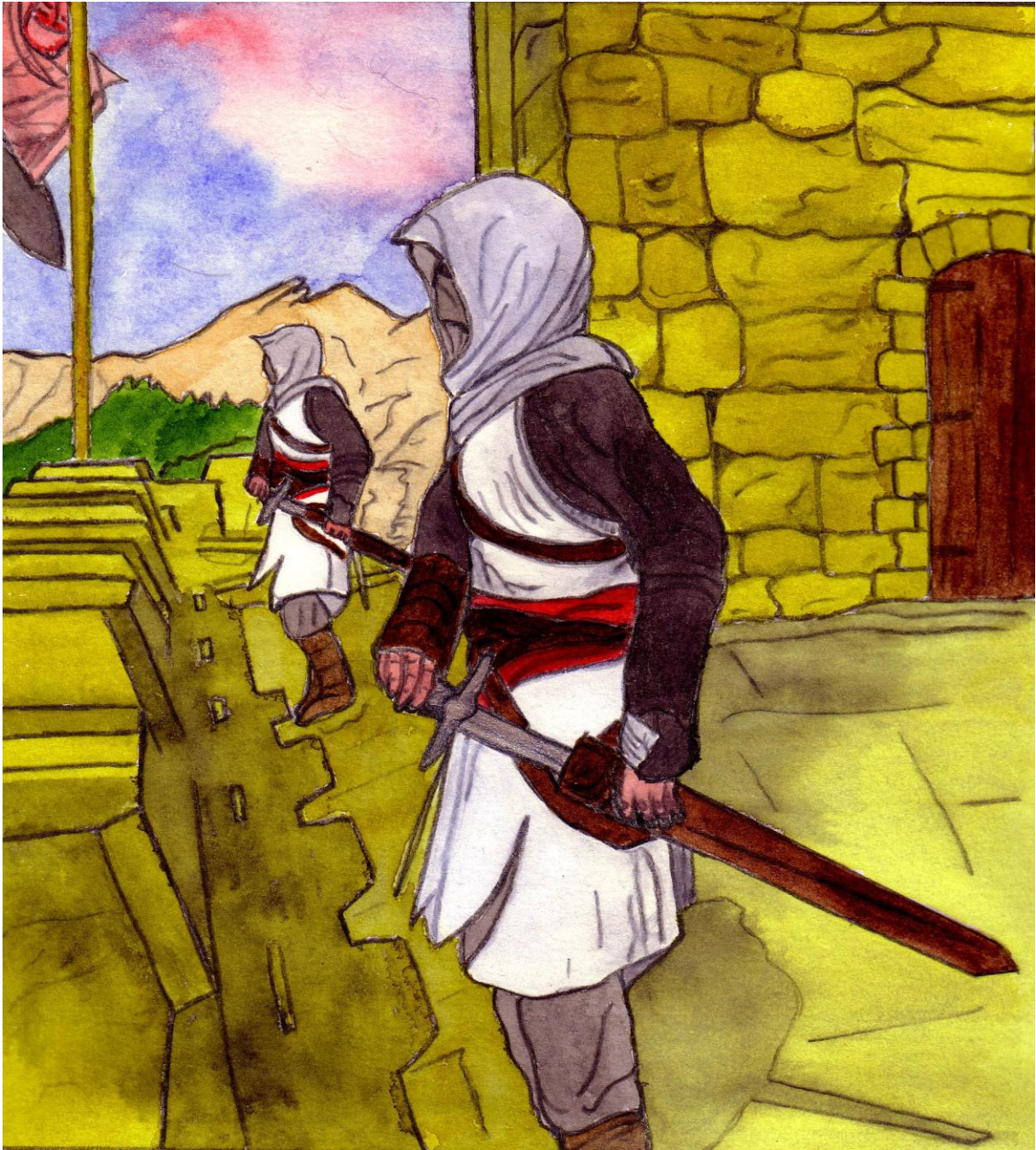
Love is in the air, O my beloved, and therefore it is everywhere I look around. I do not know if I am being foolish; and, I do not know whether I am being wise, but love is in the air. However, it is something I must believe in. I look in your eyes, and know that I am not dreaming. But, there is something I must believe in, and it is right there when I look in your eyes. When I call on your name and you respond, I know you are at my sight forever. This is the only truth I see.



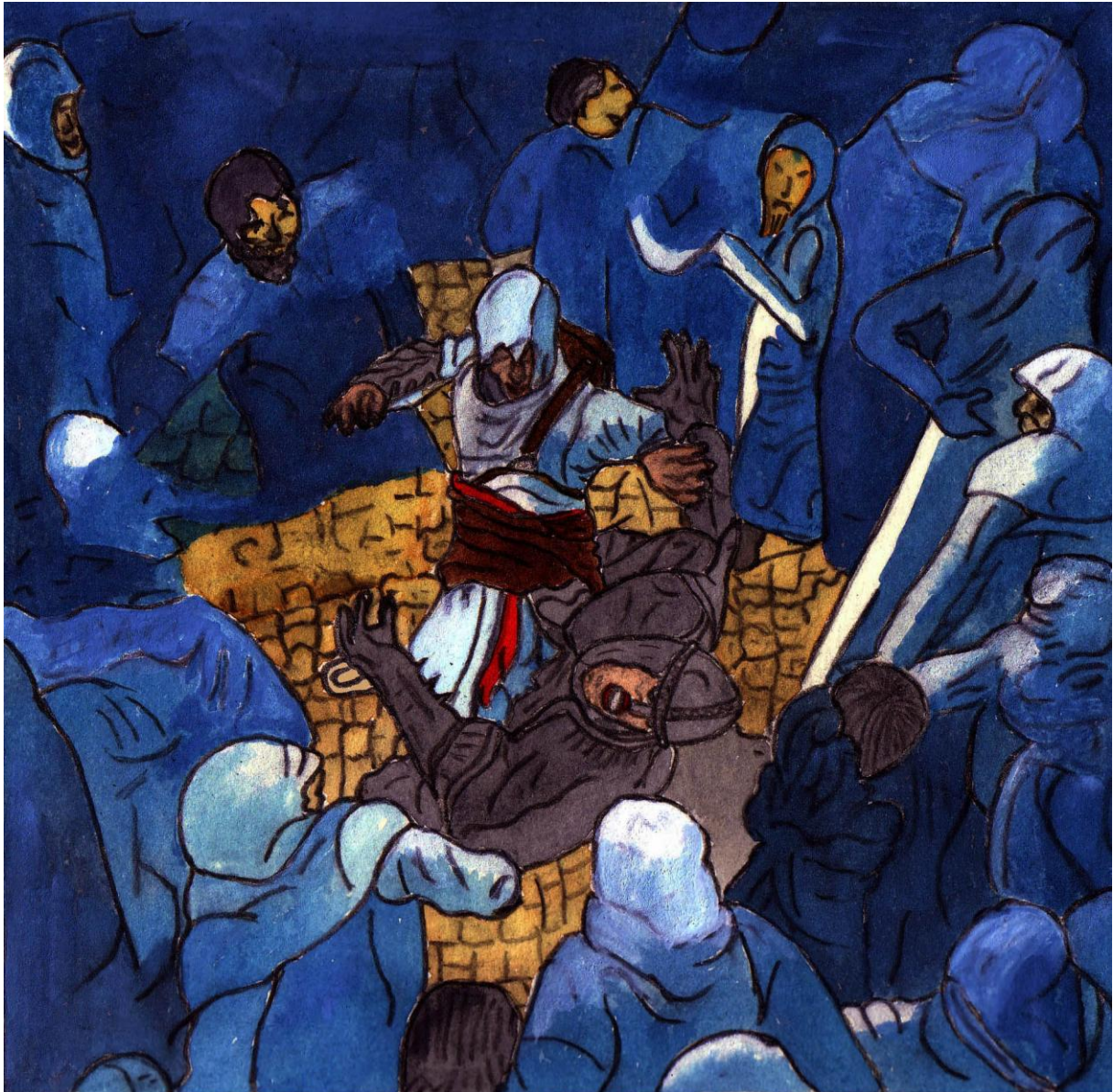
At a sudden, Young Saladin like Saul of Tarsus heard his call, not only as Sultan but also as great warrior above all against injustice. Here starts the great story of all times.



Sultan Saladin as he walked along in the streets and marketplaces choose himself outstanding men to become knights at last. They had to be educated as warriors before becoming knights. Saladin knights had to replace Sultan Saladin at times, and even make important decisions by themselves; but, only after long and hard training in the military skills. Each knight had another reponsability.



Some were appointed to be guardians of fortresses, castles and treasure chambers.



Others were on the battlefield.

The Saladin's warrior feels already the enemy through his armour. And, it winds him up. He swiftly turns to the right and the left, swinging with his blade. He hopes that his blade will stick the enemy somewhere, and he turns all sides in the air. Soon he will be on the ground he hopes. However, he landed in a bare place as people were hiding themselves in their houses.



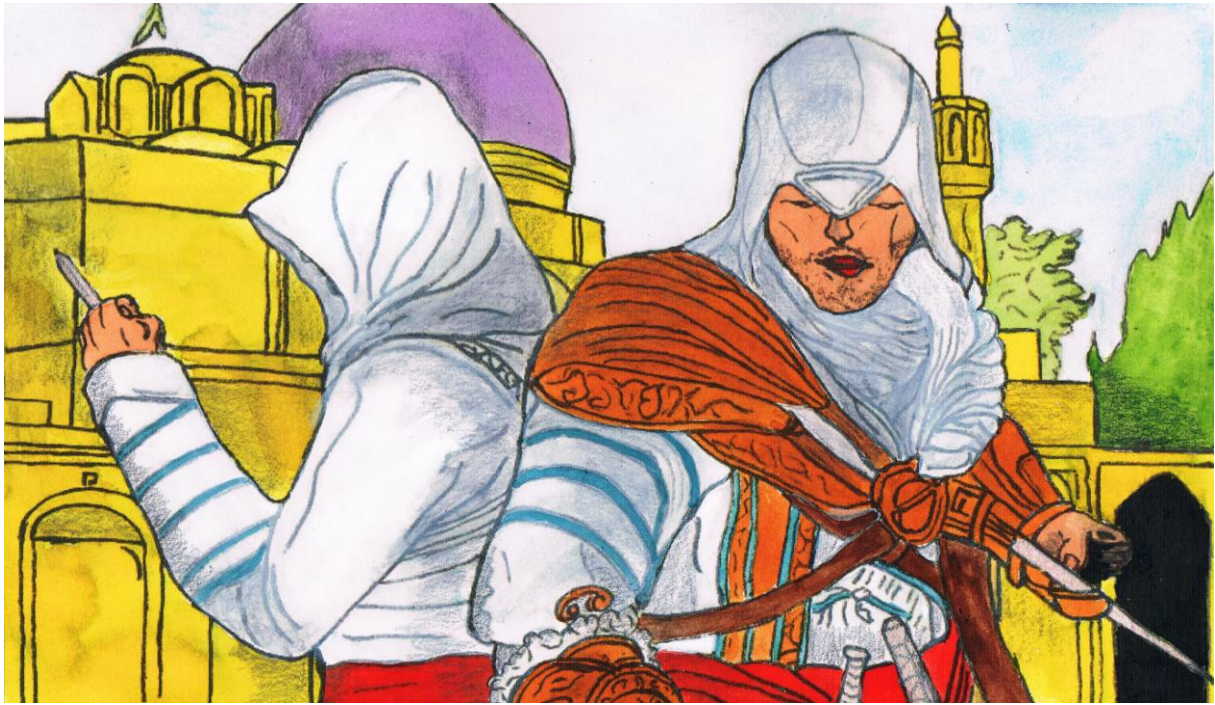
The watchful knight, roads and places are dangerous



Attacking an enemy, apparently dangerous.

The army proceeded from Arsuf to Jaffa, which the Crusaders took and fortified strongly. Jaffa, they hoped, would be the base of operations in a drive to reconquer Jerusalem itself. As the winter of 1191–1192 approached, active campaigning was abandoned and further sporadic negotiations between Richard Lionheart and Saladin were taken up, though without any immediate result. During the winter months Richard's men occupied and refortified Ascalon, whose fortifications had earlier been razed by Saladin.

The Saladin's knight feels already the enemy through his armours. And, it winds him up. He swiftly turns to the right and the left, swinging with his blade. He hopes that his blade will stick the enemy somewhere, and he turns all sides in the air. Soon he will be on the ground he hopes. However, he landed in a bare place while people were hiding themselves in their houses.



Sultan Saladin too, was active on the battlefield just like any other knight, often vested in a simple military uniform.



There were also young lads in Saladin's army for the minor jobs as serving the knights, but they were never on the battlefield to kill. Sultan Saladin ruled with justice for friends and foes. One could not say this from the Knights Templar under the Pope's authority.



Here begins a night attack. Those Saladin knights who were also trained and disciplined Sufis could through their faith in Allah, either make great jumps and even fly in the air.



The enemy in the air comes along.

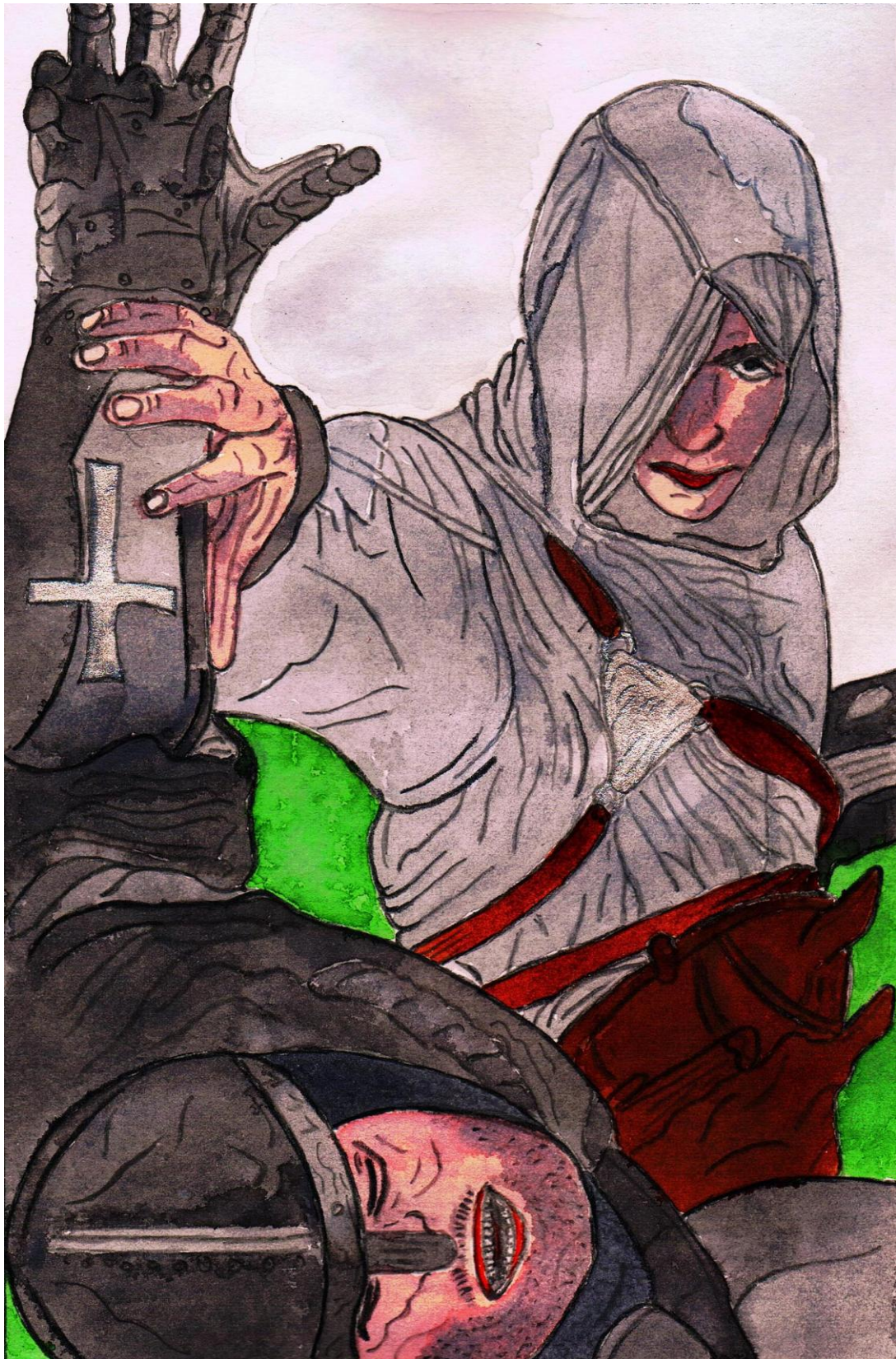


The Saladin Knight is in himself a powerful weapon, and at times a no-respecting killer. He flies and is present in any situation, even if he is not expecting an attack. He kills the first enemy instantly, and finishes the rest of them with his sword. The short blade around his arm is a most useful weapon against all kind of enemies. His short blade can be used with throwing knives. Close to the enemy he slices with the blade and when the distance grows bigger, he throws his knife.



Pausing, but the fight will soon continue, and it does observed by many other knights of the two clans. In fact, they are not really enemies, but simply they do their job, and the burden that is laid on them to fight, and defend their values. As an example for the last, Marco Polo would give the most famous Westerner account of a like secretive medieval organization, a forerunner of today's Hamas or al-Qaeda as it were, which fascinated and appalled Polo's

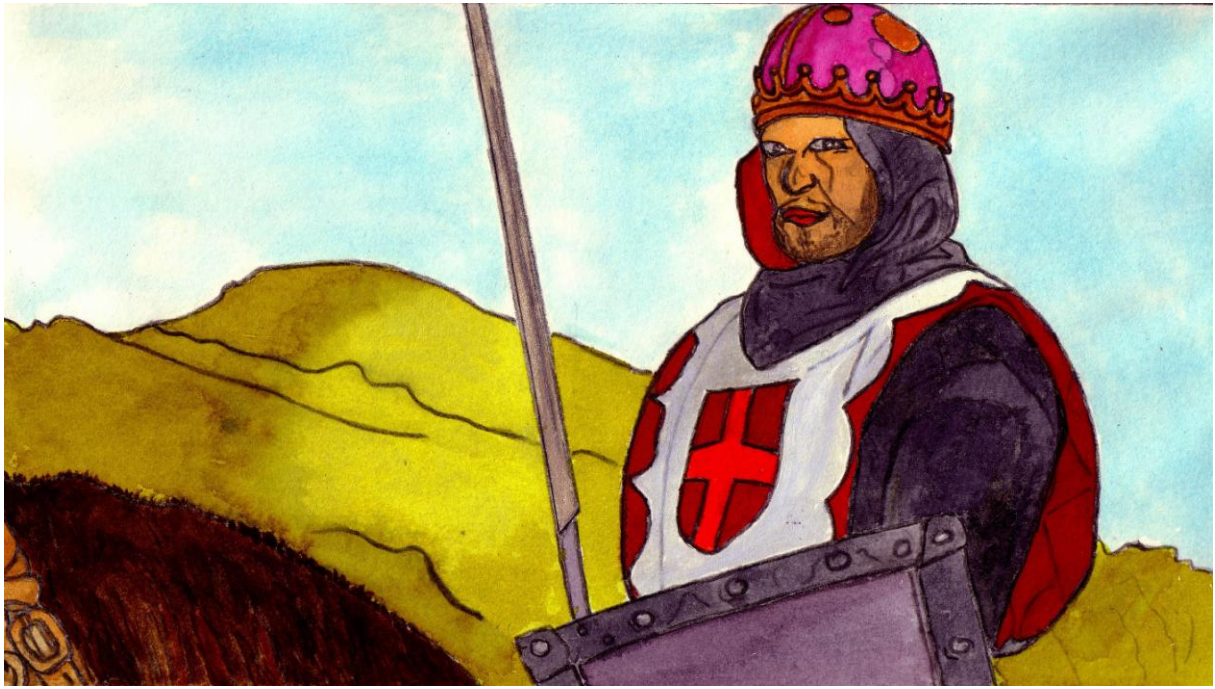
contemporaries with its suicide terrorism. He tells of the Old Man of the Mountain, the leader of a heretical Islamic sect, different from Sultan Saladin's war. "In a valley between two mountains he had had made the largest and finest garden that ever was seen," flowing with rivers of milk, wine and honey, full of fruit trees and beautiful ladies. According to Marco, the young men of the sect, were drugged and brought into this Garden of Eden and told that they were in Paradise. After savouring its sensual delights for a few weeks or months, they were drugged again and brought back to the outside world. The Old Man would promise them a return to Paradise if they killed a particular enemy of the faith and died in the attempt, and the *fidai* were understandably eager to sacrifice their lives in a blaze of murderous glory. The Saladins fought in the name of Allah, and the knights templars in the name of God, which is just the same deity in the Abrahamic Faiths.



At dawn the Saladin knight got him and others at last.



Attacking the enemy is all about timing and becoming a master of chaining together as it were, the smooth-flowing combos. As example, when the going gets tough and the knights get tougher, meaning more enemies to kill, he needs to use another tactic, namely the instant kill maneuvers.



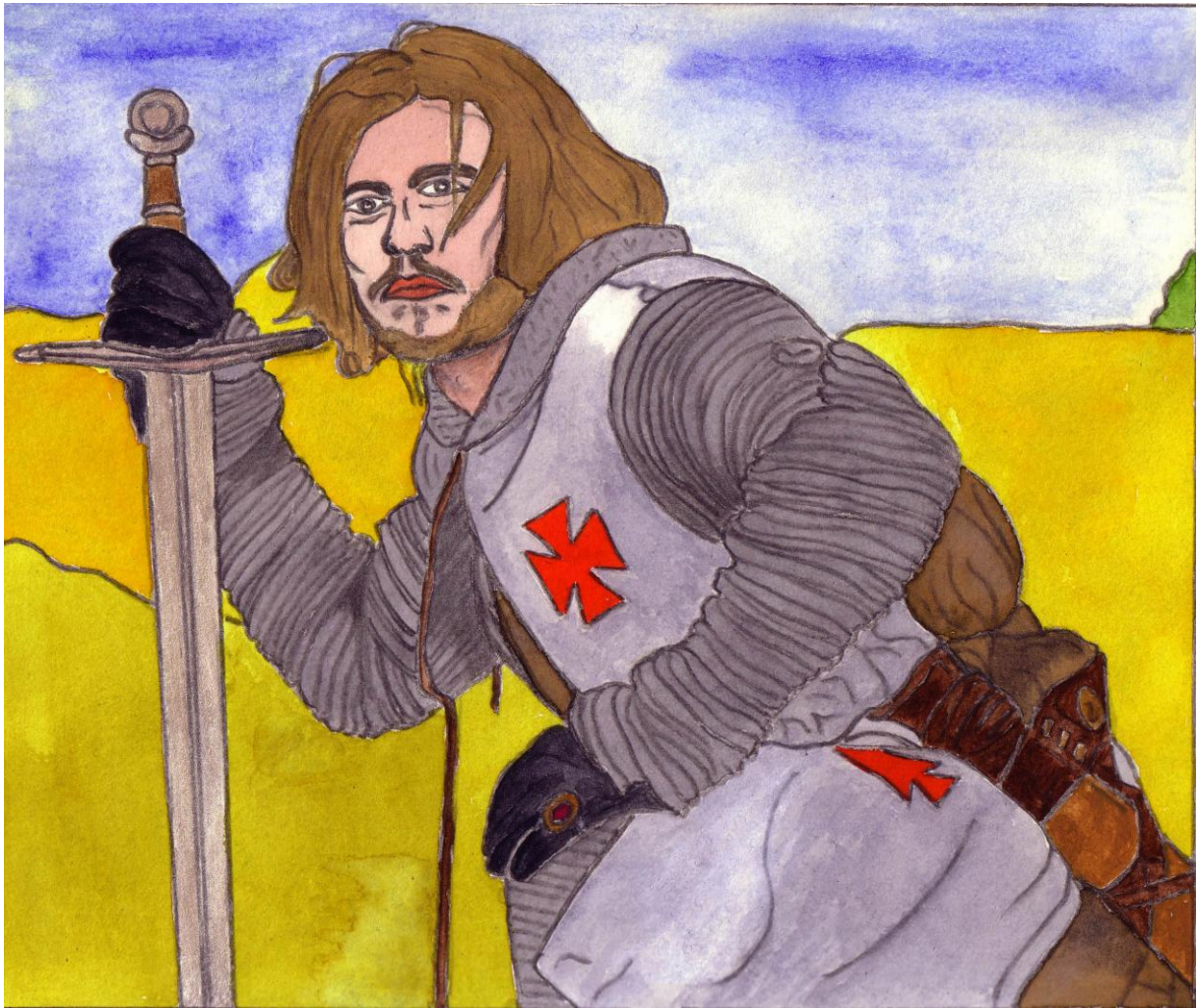
King Richard Lionheart on his way to Jerusalem where he will stay for a while, and reign from there. There he will be near the guardians of the Holy Sepulcher and watch over them. The intend of his residence in Jerusalem was also to protect the pilgrims from France, England, and all Christianized Europe.



And so, King Richard Lionheart reigned in Jerusalem and moved to Saint John of Acre afterwards. Whether it was the magic of the island, the heightened senses from his victory or something else entirely, it was in Cyprus that Richard relented and married Berengaria of Navarre. An unlikely place perhaps for an English king to get married, nevertheless Berengaria was crowned Queen of England and Cyprus. As we already know from the first part of this book, King Richard was the son of King Henry II and Queen Eleanor of Aquitaine. He spent much of his youth in his mother's court at Poitiers. During the last years of Henry's reign, Queen Eleanor constantly plotted against him. Encouraged by their mother, Richard and his brothers campaigned against their father in France. King Henry was defeated in battle and surrendered to Richard, and so on the July 5th 1189, Richard became King of England, Duke of Normandy and Count of Anjou.



Here, King Richard Lionheart in all his splendour dressed like the Eastern Royalty and Nobility of the time.



One of the Poor Knights of Christ, Guardians of the Holy Land. This succession has been correctly and unbroken followed until this very day in the year 2013.



Sultan Saladin met some women from King Richard Lionheart's court, obviously discussing war matters, and at the same time appeasing those ladies.



Meanwhile, the Knights Templar were ready to execute an Islamic believer, while a Saladin knight is trying hard to prevent the execution. He did not succeed with his intervention.



The death of an innocent Muslim caused great anger, and for this reason a Saladin knight decided to kill a pilgrim on his way to Jerusalem.



Sultan Saladin heard about the revenge of his knight and unnecessary killing. He called his knight in front of King Richard for more explanation and apologies.



Meanwhile, Saladin's warriors burned a Christian church in the neighbourhood of Jerusalem. For the believers in the Nazarene the death and resurrection drama as found in the Apocalypse of Saint John ended as it were just at that time. The Book of Revelation together with Prophetic passages in the Old Testament state four kinds of world ending. Three have already taken place, and the fourth one is still waiting for as still professed in the Christian Churches and Islam, which will never come. This is scientifically totally impossible. Planet Earth may face a catastrophe like with other planets in time and space, how terrible it may be, but as described in the Bible it will never but never happen. Minister of religion are telling tales. That too is money making. The Knights Templar themselves were very rich, and were sentenced for that. The Pope and the King of France agreed to kill them and take their wealth for themselves. This is Christian justice. Do you still want to be part of them?

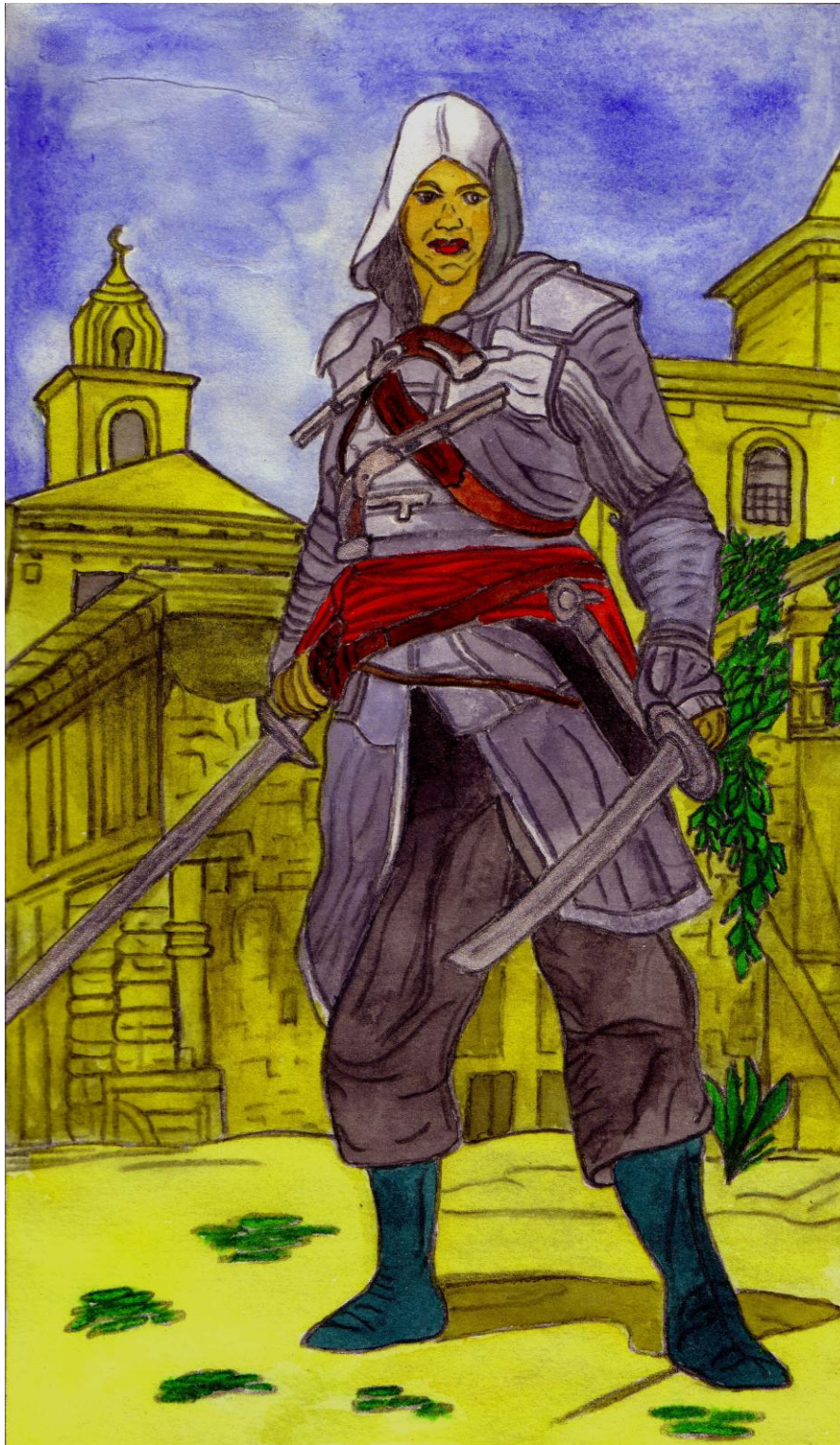


The slave girl Muna, one of the Saladin's escorts and habitant of his harem.

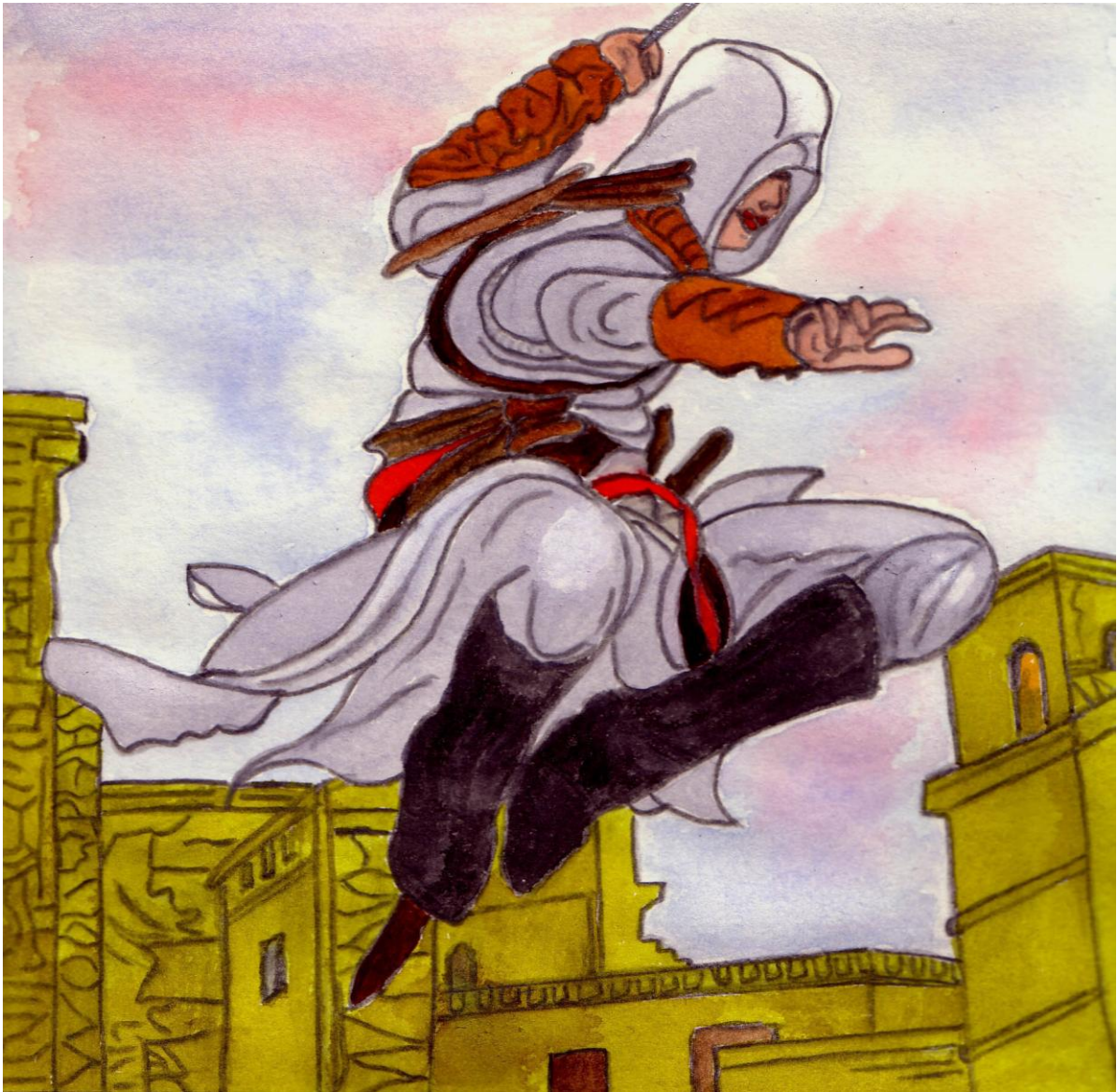


The more reserved English lady.

Young slave girls were befriended with Sultan Saladin and joined his harem, they were European ladies and well-treated. The young Sultan Saladin, on his way to Damascus after its ruler has passed away, intent on conquering the city without shedding any blood, two ladies were with him as escorts. The beautiful Muna comes along almost dressed as a Saladin knight. For Sultan Saladin the choice is difficult: who of the two will win his heart? The one is more sexy and exiting than the other.



Here stands the Saladin Knight on his own watching out for the enemy, while the habitants are hiding themselves in their houses. He hears noises and cries from far, and is ready to leave the place.



This is how he moves about from one place to the other. He has been trained for the kind of self-transportation in the Sufi Brotherhood, in practicing the Dhirk in gatherings and in the presence of the Sheik. The Dhirk is a threefold gradations reflecting the stages of the journey of the Higher Self within. The first, the Dhikr of the common people with the tongue; the second, the Dhirk of the special people with the heart; and thirdly, the Dhikr of the elect, the special ones, as for the Saladin Knights by their annihilation in their Dhirk, when they see the One they are remembering and are annihilated in His Presence (*Highest Archetype in the Collective Consciousness*). Imam Ghazzali said, "You must know that God removed all the veils all the veils of

ignorance and brought people to **the state of vision** through their continuous Dhirk.”



Sufism searched the sincerity of heart, purity of intention, and trustworthiness of obedience in all of an individual's actions.



Conversation between Sultan Saladin and King Richard Lionheart

Well, Richard, I had the privilege to be the son of a powerful personality of the desert. My mother knowing well the Occident, taught me its ways. I was a favoured son in the family. I was able to study and appreciate science as well as the martial arts and other arts. However, during my study time, Richard, I learned to appreciate the fairer sex gaining the appreciation of the western woman, displaying a sense of awareness and independence, that seemed more assertive of our own women in my fathers' Harem.

I returned from my studies with important qualifications, and remained under my father's authority, fulfilling all the responsibilities of his position save for this one until the day came that my father's authority requested an audience with me to discuss his affairs to be transmitted to me. But, I was and still am a warrior, and refused his proposition. He said, "My son, why do you wish to make my and your existence so difficult?"

Silence my son, you will honour my wishes? But, I did not, and here I am Richard defending my people and my faith, just like you do.



Sultan Saladin explains in short alchemy to King Richard Lionheart. In all aspects, Sultan Saladin was truly a great man of his time. Revered by Islam in uniting Egypt and Syria and retaking Jerusalem while also being respected by his Christian rivals as a formidable enemy. The succession of Sultan Saladin as vizier of Egypt started the beginning of his career. In Egypt Saladin changed the administrative landscape to fit his rule. He used his holding in Egypt as a staging point for his conquest of Syria and then the Crusader Kingdom. *Saladin: The Politics of the Holy War* describes the entirety of Saladin's consolidation of Syria, Egypt, and the Kingdom of Jerusalem while *Saladin in Egypt* focuses solely on his rule of Egypt.



Commandery is a military building or compound where Knights Templar's live and train. Commanderies were located in almost every European country and throughout the Holy Land as they were the guardians of the pilgrims to safeguard their journey to Jerusalem and other places.

Ferocious in battle, the Templars usually aligned themselves with Christian forces of the monarchs who sent armies to the Holy Land during the Crusades. They were instrumental in many of King Richard the Lionheart's victories during the Third Crusade. Though by then the Saladin had reoccupied Jerusalem and Richard was not able to reclaim it for the Christian world.







There are three ways that warriors reach their knowledge and skills.

1. Contemplation
2. Vision
3. Reckoning, faith and intention.

In the state of contemplation the warrior forgets the created and remembers only the Creator. In the state of vision inspirations from

the unknowable (*collective consciousness*) come to the heart of the warrior accompanied by two states: contraction and expansion. In the condition of contraction the vision is of Majesty, and in the state of expansion the vision is of Beauty. In the state of reckoning the warrior evaluates every hour that has passed: was he in complete presence of his master in the martial art or in complete presence with the things of the world. Faith and intention is essential.



Now the fight between opponents can go on. The success against the oppressor is due to the psychic support that the Saladin knight has received from the Sultan.



The battle continued on foot.



King Richard Lionheart discusses the religious position of the time with a young Saladin warrior.



The women rights in Islam have always been confusing and divided. However, that was also in Roman Catholicism some 65 years ago as well as in Protestantism and in the Jewish religion in the first place. Here is a woman protesting against those unjustified laws, as said

coming from a Divine Revelation as found in the Sacred Books. The Saladin warrior is on the attack, while the woman is also armed. Who will win? At the time when I was still a child, at least in Roman Catholicism outside the purpose of bringing children to birth, man could only have sex for pleasure during the monthly menstruation of his wife, as using preservatives were also forbidden by the Church (Christian Churches). Today only a very few are following the idea. People, at least in the West, are no longer ruled by ecclesiastics with their insane ideas. Remember, man created God, but God did not created man. Ponder on this!



Sultan Saladin was against religious injustices of both sides, the Islam as well as Christianity. Injustice should not be part of this world.



World religions are no longer of our time we understand today, since the scientific discoveries of the universe for more than one-hundred years. There is much more beyond the clouds and the blue sky that religions have imagined and imposed on people to believe as Paradise above and hell for the wicked deep in the earth, creating fear as such. Except a few among us, most people no longer believe in the religious doctrines imposed often by force on mankind. The pope during the Crusades, and those before and after were as cruel as Al Qaeda and the Taliban today in the name of a God of Love. Where is he? It is generally believed today that man created God and not God man.



This is the first part of a scenery. A Saladin Knight is listening to the discourse of a Franciscan monk, his preaching being more political than religious. What else would you have expect by the Christian leaders of that time. One does not have to go as far as the Crusaders to know that. Even when I was a boy in Belgium (the years 50), religious leaders were more concerned about politics than their own religious faiths. Today it is all different, they are in minority, and weak and

religion sentenced to death. Today, when bishops and priests say something wrong, as anything against human freedom, they receive rotten tomatoes, eggs, and pastry on their faces. In those days people were tortured, hanged or burned for that. However, in some countries those criminal laws still avail as in Islamic countries with homosexuals for instance, they are hanged or stoned in the name of Allah.



In spite of all the preaching and the attempts to Christianise the whole wide world, the papal concept of having an entire population eradicated in order to make way for a western Catholic influx of people failed miserably. History claims that by consent of the council of princes, Godefroid de Bouillon set up a government and, having declined the crown was proclaimed “Defender” (Advocatus) of the Holy Sepulchre, but this is not strictly true.



Second part – Commentary as previously in first part.



The Saladin Knights now flying West, and at this point one reaching a Flemish castle. They are now occupying Flanders.



This is taken place near to the castle we were previously. Uncertain, whether the Saladin knight and the local citizen are friends or foes. The knight's intention is to kill, but it seems that they are becoming friends. Remember that a Saladin knight is a Sufi Brother too, and stands for brotherly love and justice.



The Saladin Knight landing again somewhere else on the market place near the Flemish castle, he got hold of a local citizen. He has a dagger in his right hand, but will not use it. He rather wants to close friendship with the man.



The story is now almost drawing at its end. The Saladin Knight is flying to the West, where he will enter in our New Era, in the year 2013. He and others will face the unexpected. Christianity is dying rapidly, while the Islam not yet, or not quiet. We must remember that the Islamic Faith is about six centuries younger, so it will be alive some time longer. But, religion is dying as science as a whole progresses explaining everything.



The Saladin Knight is moving over planet Earth to his appointed destination Flanders where Saladin's army will settle in this New Age. Saladin's preferred cities for his army of knights are Ghent and Bruges.



The Saladin Knights are finally landing in the Flanders from many centuries ago, since the Third Crusades, when the Templars were facing Sultan Saladin's army. The Saladin Knights landed everywhere in Ghent and Bruges. This one descended in one of the small medieval streets between the Cathedral and the Bishop's House in Ghent. They arrive in an entirely different age, which is called the New Age, or the Aquarian Age. People are different in the way of thinking and acting as during the Crusades. The mass no longer believe in tales as imposed by the religion leaders. Those tales today are only fictional,

and used in comics and children books like the legend of Saint Nicolas, etc. We have entered the scientific age and so are the Saladin Knights. They are the “Undead Gods”, “Those Who Have Risen”. We meet them in the reality of our dreams during sleep.



The Saladin Knight Gianni da Cabbala settled himself at Poortakker Monastery in Ghent, near the Saint Nicolas Church where normally new Knights are yearly invested. While as today, the whole Christian philosophy dismisses the faith of Islam as one that rejects Christianity, the truth of the matter is that it is the Christian church as a whole (Catholics, Orthodox and Protestants) and the tenets of Judaism as well, no matter which mainstream protagonist of them, which reject all other faiths. In fact, for the greater part of two thousand years of history, the Christians have actively fought against them all, be it the Jewish faith, the Islamic faith the Buddhist faith and any other faiths on the face of planet Earth. As such Knight Gianni da Cabbala has an

immense mission in North of Europe, defending the Truth that all religions are alike, and that the one is not better than the other. Religion is pure fiction.



The Saladin knights are now settled in the Flanders, the Commanderies of Ghent and Bruges and they are invading the castle

of Laarne near Ghent. They make acquaintance with our way of life, very difficult for them as coming from an entirely different time. They are also confronting other warriors as shown on the picture. This is the end of the story at this stage, but this is not the end of their story.



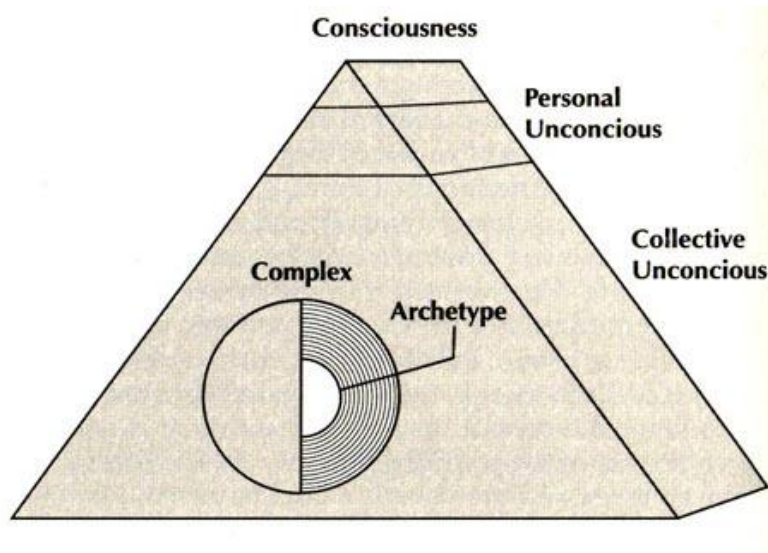
Meeting the Saladin Knights Today

The Saladin Knights among us in Flanders and wherever in the world can be called forth, they are the “Undead Gods” among us, “Those Who Have Risen.” Along the research work of the Psychologist Carl Gustaf Jung, they are “archetypes” of the collective consciousness.

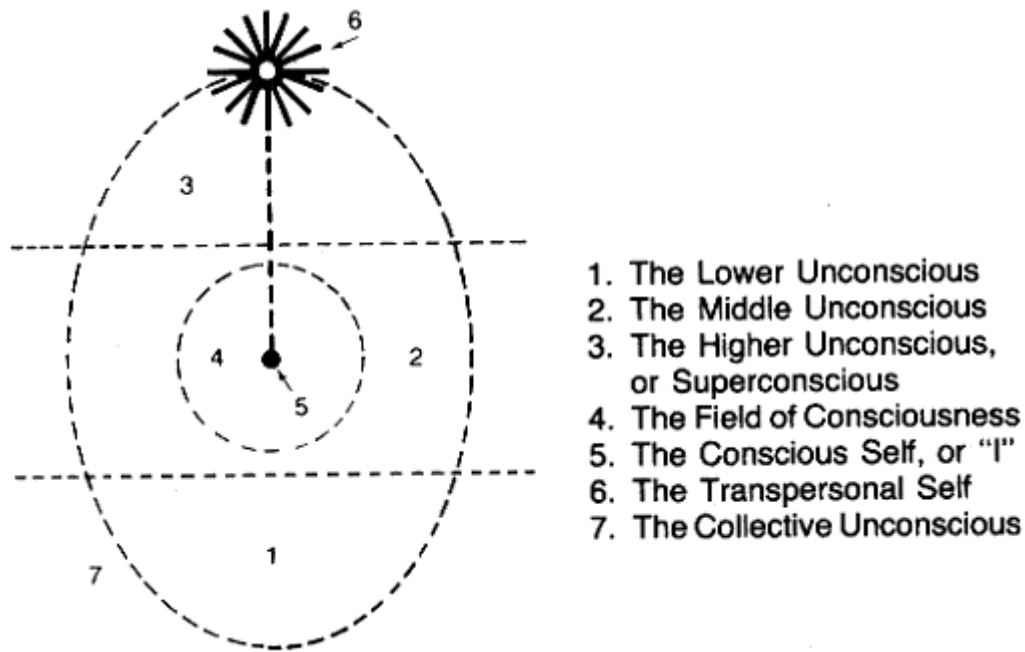
They can be met during sleep in the reality of your dream world; but they can also be called forth through a ritual.

Before I outline the ritual, let us summarise the teaching of Carl Gustaf Jung as found in my English translation work of the Bhagavad

Consciousness along Carl Gustav Jung



Along Carl Gustav Jung, the structure of the “embodied man”, the psyche. Consciousness is only a tiny part of the psyche, beneath it lies the personal unconscious and below that lies the vast expanse of the collective unconscious. All sensory experience is first filtered through the building blocks of the collective unconscious – the archetypes – which gather our life experiences around them to form complexes.



Dr. Roberto Assagioli's Egg, exploring "consciousness" in a systematic way.

Consciousness is our knowing that we know; that phase of knowing by which we take cognizance of our existence and of our relation to what we call environment. Environment is made by ideas held in mind and objectified. The ideas that are held in mind are the basis of all consciousness. The nature of the ideas upon which consciousness is formed gives character to it. Consciousness, the direct awareness: the incessant flow of sensation, images, thoughts, feelings, desires, and impulses, which one can observe, analyse, and judge.

The subconscious mind, or subjective consciousness, is the sum of all man's past thinking. It may be called memory. The subconscious sometimes acts separately from the conscious mind, for instance, in dreams and in its work of carrying in bodily functions, such as breathing and digestion. The subconscious mind has no power to do original thinking. It acts upon what is given it through the conscious or the subconscious mind. All our involuntary or automatic activities are of the subconscious mind, they are the result of our having trained ourselves by the conscious mind to form certain habits and do certain things without having to centre our thought upon them consciously.

Personal consciousness is formed from limited, selfish ideas.

Sense consciousness is a mental state formed from believing in and acting through the senses. It is the serpent consciousness, deluded with sensation. Since an individual becomes attached to whatever he thinks about, the result of his forming sense consciousness is that he withdraws his consciousness from the Supreme Being, and loses conscious connection with his Source.

Material consciousness is much the same as personal and sense consciousness. It is a state of mind based on belief in the reality of materiality, or in things as they appear.

The conscious self or the “I”, the point within the embodied of pure self-awareness, different from the changing content of our consciousness (the sensations, thoughts, feelings, and more).

The superconsciousness, or superconscious mind, is the Higher Self, a state of consciousness that is based on true ideas, upon an understanding and realisation of the Oneness of Truth as related in the Bhagavad-Gita.

The Higher Self, or the “Self” with a capital letter, submerged in the ceaseless flow of psychological contents, disappearing (walking away as it were) when we fall asleep, when we faint, when we are under the effect of an anaesthetic or narcotic, or in a state of hypnosis, and when one awakes the “Self” is appearing again.

The Collective Consciousness and Its Archetypes. According to Jung, consciousness, seemingly the sine qua non of humanity is just the tip of the iceberg. Beneath consciousness lies a much larger substratum of forgotten or repressed personal memories, feelings and behaviours, which Jung termed the personal unconscious. Moreover, beneath that lies the deep sea of collective unconscious, huge and ancient (Brahman), filled with all the images and behaviours (souls, entities) that have been repeated over and over (reincarnation) throughout the history of not only humanity, but also life itself (all creation). As Jung said: “... the deeper you go, the broader the base becomes.”

The Collective Consciousness consists of images and behavioural patterns called **archetypes** not acquired by an individual in his or her lifetime, yet accessible to all individuals in all times, “unconscious” because it cannot be reached through conscious awareness. Here is faith and intent, prayer, meditation, Gita standards essential to open ourselves up to the universal but hidden treasure. The collective unconscious or consciousness (as I prefer to say) dwells in each of us. Much of our life is structured by the archetypal symbols that are the organised units of the collective unconscious (consciousness).

In Jungian psychology, an inherited pattern of thought or symbolic imagery derived from the past collective experience and present in the individual unconscious.

The archetype is a concept first developed in psychology by Carl Gustav Jung. For Jung, the "archetype is an explanatory paraphrase of the Platonic *eidos*" (Jung et. al. 1979). The concept of archetype was already in use at the time of the Church Father Saint Augustine, who, in *De deversis quaestionibus*, speaks of "ideas...which are not yet formed...which are contained in the divine intelligence." Jung distinguished his concept and use of the term from that of philosophical idealism as being more empirical and less metaphysical, though most of his "empirical" data were dreams.

In Jung's theory, archetypes are innate prototypes for ideas, which may subsequently become involved in the interpretation of observed phenomena. A group of memories and interpretations closely associated with an archetype is called a complex, and may be named for its central archetype (e.g. "mother complex"). Carl Gustav Jung often seemed to view the archetypes as sort of psychological organs, directly analogous to our physical, bodily organs: both being morphological givens for the species; both arising at least partially through evolutionary processes. Jung hypothesized that all of mythology and legends could be taken as a type of projection of the collective unconscious.

The archetypes reside in the unconscious, which Carl Gustav Jung described as made up of two layers. The top layer contains material

that has been made unconscious artificially; that is, it is made up of elements of one's personal experiences, the personal unconscious. Underneath this layer, however, is the collective unconscious: an absolute unconscious that has nothing to do with personal experiences. Carl Gustav Jung described this bottom layer as "a psychic activity which goes on independently of the conscious mind and is not dependent even on the upper layers of the unconscious—untouched, and perhaps untouchable—by personal experience" (Campbell, 1971). It is within this layer that archetypes reside.

Jung's life work was to make sense of the unconscious and its habit of revealing itself in symbolic form through manifestations of the archetypes of the collective unconscious. He believed that it was only possible to live a full life when in harmony with these archetypal symbols; "wisdom is a return to them"(Jung, Adler, and Hull, 1970, p. 794). Carl Gustav Jung postulated that the symbols and archetypes of an individual's collective unconscious can be primarily discovered by that person's dreams, revealing important keys to the individual's growth and development. Through the understanding of how an individual patient's unconscious integrates with the collective unconscious, that patient can be helped towards achieving a state of individuation, or wholeness of self.

Archetypes in Religion

Man created the God ideas as found in the world religions, but God never created the universe and man. This true realization has prompted a lot of speculation about the origins of religion (s). Why do people in almost all societies seem to believe in the existence of invisible supernatural beings who may influence human life for good or ill and whom it is advisable to pray to or propitiate? And why have almost all societies developed rituals, sometimes very elaborate and demanding in nature, in connection with such beliefs?

Only the human imagination has given rise to religious stories in which all kinds of miraculous and wonderful events occur. These are

taken to be real, and give rise to beliefs which are then incorporated into the religions as factual statements.

One reason why religions have such a strong hold on human societies is that they are based not primarily on intellectual beliefs but on narratives. Story-telling accesses the human psyche not at the intellectual but at the emotional level, where it is more powerful; probably the brain pathways are different for narrative response and belief formation. Human beings are story-telling by nature. Every society seems to have had its story-tellers, its oral epic poets, and the earliest literature that has come down to us (the Iliad, the Odyssey, the Gilgamesh epic) is narrative. Today we still enjoy narratives in the form of plays, films, and novels. (The death of the novel, like the death of religion, is constantly being foretold yet both novels and religions seemingly continue to thrive.)

Intellectual critics today tend to assume that all this narrative material is merely a concession to the limited understanding of the uneducated masses, who are unfitted to understand the sophisticated concepts that are the real substance of religion. I think that this puts things the wrong way round. To understand the appeal of religions we should look first at the narratives in which they are expressed and only subsequently at the doctrinal beliefs that they give rise to. Many people find it difficult to distinguish between fact and fiction.

The human imagination has given rise to religious stories in which all kinds of miraculous and wonderful events occur. These are taken to be real, and give rise to beliefs which are then incorporated into the religions as factual statements, becoming reality as archetypes.

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Dreams

One of the best known and most widely used techniques for the exploration of the unconscious, extensively adopted by Freud and others is that of dreams. There are many kinds of dreams: of very different type, quality and meaning. In our practice we ask the searcher to recount their dreams, giving them the needed instructions for the analysis of them, However, let us definitely point out the fact that dream-interpretation is only one of the techniques and not the chief one. Having said this, let us now start with the ritual outline.

The Calling of the Undead Saladin Knights

The Calling of the Undead Saladin Knights always possesses more power in a Group due to the increase of available life energy for the sacrifice. In any such group ritual it is necessary that only one celebrant leads through the Seven Steps of Ritual while the others support the celebrant as a proper congregation.

The Seven Steps of Ritual

1. Entering the Chamber.
2. The Declaration of Self.
3. The Calling to the Four Winds.
4. The Sacrifice.
5. Psychic or Vampiric Communion.
6. Restoration of Power.
7. Leaving the Chamber.

1. Entering the Chamber

The place of magickal ritual may be indoors or outdoors but must be secure from interference from the profane. Lock the doors or post guards. Disconnect telephones. Close shades, curtains, etc. Have all ceremonial tools prepared and positioned ahead of time. Leave even your earring aids if you have them, as they would be seriously damaged.

Entering the place of magic enables you to separate yourself from the profane world of everyday life. The physical act of going into the chamber enhances the mental and emotional decision to enter into a Psychic or Vampiric Communion. It is best to be able to use the magical chamber for this purpose alone, as this further sanctifies the room but it is better to have Communion than not in every case.

Again, you do not merely enter a physical chamber but enter a chamber free of disbeliefs.

Here you choose to fully believe in and accept the realities of magic and the Undead Saladin knights you shall summon.

Here you leave behind your doubting scepticism and open yourself fully to the celebration of that which you are: a Living Psychic Being (or Vampire), Master of the Worlds both Seen and Unseen, Magickian Supreme and Dedicated Worshipper and Servant to Those Who Have Risen, the Saladin Knights!

2. The Declaration of Self

Facing west toward the mirror (the dominant focus of the direction of the ritual should be toward the west, if possible) the celebrant of the ceremony briskly claps hand twice in rapid succession. This is a sign that all attention be directed fully upon the ritual. Then the celebrant declares his status as a Living Vampire and the purpose of the ceremony in his own words. One example:

“Hear me now! I am a Psychic Being! I have entered herein to Call the Saladin Knights among the Undead into this sacred place. I have gathered Lifeforce solely from humans. I am filled to overflowing! I offer up this essence to the Saladin Knights and Gods, Those Who Have Risen. I am here to feed and be drained! I am here to die and be reborn. I am here to strengthen my bond with the true gods of this world! I am a Psychic Being!”

3. The Calling to the Four Winds

The celebrant of the ceremony faces each of the four points of the compass in the following order: south, east, north and west. At each direction, the celebrant raises a wand or staff or other wooden implement toward the horizon and, in his own words, calls the Undead Gods to come forth to join in this ceremony. The Calling must be honest, direct and filled with emotional power. Here is just one example:

Facing the South

“Oh Great Undead Gods, the Saladin Knights! Oh most powerful and Ancient Heroes ! Oh true Masters of this earth! Join me here! Be with me in this place! I call You now!”

Facing the East

“I call to you, the only true Saladin Knights and Gods, and offer up to you my life essence! Come! Feed upon me! I call You now!”

Facing the North

“I seek Your Company! I seek Your Wisdom! I seek Your Power! Enter freely into this place for You are most welcome! I call You now!”

Facing the West

“Set aside Your doubts for I am sincere! I offer up to You my life! Take! Eat! Drink of me! For I am Yours to use as You will! I call you now!”

4. The Sacrifice

Here the celebrant directs the accumulated Lifeforce to the Saladin Knights, the Undead Who are present. If the celebrant has not developed sufficient psychic awareness to directly sense the Presence of Those Who Have Answered the Calling, he should direct the force through the mirror. The mirror acts here as a Gateway to the other world.

In a group ceremony, the other participants should direct their Lifeforce sacrifice to the celebrant, focusing upon the midsection near the solar plexus. In such a group ritual, the celebrant then acts as a lens to further focus and project the stream of life to the Undead Who may first visually manifest as images in the mirror.

The Lifeforce is exhaled through the mouth with a long, slow and controlled hissing sound. The Living Psychic being literally pumps the Lifeforce out of his body in a continuous stream of power by repeating this sequence of (1) inhaling deeply through the nostrils and then (2) exhaling slowly and completely through the mouth.

The effort to expel energy must continue with no thought of personal comfort. Exhaustion is to be expected. (Consult a doctor first if you have health concerns). The effort needs to continue until there is good evidence that the Undead Saladin Knights are accepting the sacrifice. The more one can give and the more one empties the self of the Lifeforce, the more return flow of transformation and aid can be received.

Remember that nothing is free and any Undead must be moved by your offering before They may choose to assist in True Initiation. Such is revealed at the right time to those found worthy through their dedication and personal sacrifice to the Temple.

Some of the Signs that indicate the Presence of the Undead include:

1. The feeling of moving air, as in a cool breeze (The Coming of the Minds).
2. Tingling sensations in the fingertips and face in particular.
3. Unusual pulling sensations at the solar plexus.
4. Sudden upsurge of mixed emotions of joy, love, worship, fear, etc.
5. Feeling of cobweb strands being laid over face or hands.
6. Ringing in ears.
7. Visual sense of the room filling with misty vapour.
8. Sensations of being touched or stroked.
9. Hearing one's name spoken aloud.
10. Classic poltergeist effects (levitation of yourself or objects in the chamber).
11. Visually sighting the Undead Saladin Knights present first in the mirror, then in the chamber.
12. Dreams of flying, falling or travelling through tunnels after the ritual.
13. Astral projection following ritual into the Presence of the Undead.

5. Psychic or Vampiric Communion

As the Undead Saladin Knights accept the “Blood” of sacrifice (the Lifeforce), and exhaustion nears or arrives, there comes a subtle shift. The Gods present having taken Their fill, judge the participant(s) as to their worthiness for transformation and Higher Initiation. Even to simply be in the Presence of the Elder Gods, however, does accelerate personal evolution.

To those found worthy in their efforts, the Saladin Knights and other Undead Gods may choose to release the rarefied higher energy of Their Own Essence in a return flow. If this happens then the participant(s) will discover a renewal of energy and vitality. This Rain of Mercy may be weak or strong and may take place at any time during the ceremony.

6. The Restoration of Power



As Communion ends, the celebrant drinks from the chalice and declares again his chosen status as a dedication. Here is an example:

Raise the Chalice before the mirror in the name of the Saladin Knights and Warriors.

“This is the blood of my victims past, present, and yet to be. I drink the life essence of those who exist only to serve my will. I drink this in remembrance of that which I am, Psychic (Vampiric) Being, among unbelieving humans.”

Drink from the chalice. Lower the chalice to altar. Face the mirror and clap again twice, briskly.

7. Leaving the Chamber

If a leader is present, the sword or knife is drawn and directed to each of the four points of the compass in memory of the Most Ancient Pact and as a Mystery of the Egyptian or Greek Priesthood, the Words and Names are Spoken.

Then the celebrant extinguishes all remaining fire and proclaims the Closure with words such as:

“So it is done.”

Without another word, leave the chamber and go into a place of brighter lights. Eat and drink to restore a more normal sense of life. If in a group, celebrate and make merry.

The Ritual is at an End.

The Magick Mirror



The Gate to the Undead Gods
“Those Who Have Risen”



Notes on Psychic Vampirism

You will feel very tired and drained of your energy after being exposed to a Psychic Vampire or Energy Vampire. You will feel like all of your positive energy has just been zapped out of you. You may feel heaviness, depression, paralysis, or much unmotivated.

Some people get a headache or feel very hot when around a Psychic Vampire.

The best way to tell if an individual is a Psychic Vampire or an Energy Vampire is to stay in the present moment and in touch with your feelings. Do not listen to the person's words, but instead watch their actions.

If you watch their actions, you will find that they take much more than they give. Often they are very jealous of other people's success. They will put other people down in order to build themselves up. Psychic Vampires often times will contradict everything you say and have an opposing opinion to your every idea. They tend to blame their problems on the world and everyone in it. They often recognize what is wrong or missing in every situation, person, and condition.

Are Psychic Vampires "bad" people?

Psychic Vampires are in no way bad people, on the contrary they are often very helpful.

However, until you have attained a certain level of psychic awareness, Psychic Vampires can prove to be self defeating in your journey toward self awakening. The saviour must save himself or herself first. I believe in the beginning of our metaphysical or spiritual journey, we have to be very conscious of whom we choose to closely associate with.

A number of Psychic Vampires are people that entertain excessive negative thoughts, are misidentified with their body, love relationships, possessions, and or accomplishments.

Many Psychic Vampires have low self esteem and see their good as coming from outside of themselves. Due to their state of inner disconnection, they have become giant sponges soaking up everyone else's positive energy.

In a nutshell, they are controlled by their "Ego Mind" as Eckhart Tolle, Marianne Williamson, the Course in Miracles, and Eastern Thought define it.

How can I protect myself if need be from psychic vampires?

Turn your own inner light on; be the light of your world! When you can stay centred in love and light, people like this they will either change or fall out of your world! If you are vibrating at a high vibrational level, you will not find people like this in your world. If you are noticing that there are many Psychic Vampires in your world, then it is a sign that you may need to uncover some more light in your own consciousness.

In the beginning, however, until you can get your own light shining very brightly, I recommend that you avoid or limit exposure to Psychic Vampires.

Do not dramatise on Psychic Vampires

I definitely do believe that other psychics and writers are over dramatising the dangers of Psychic Vampires. I think they are mainly coming from the idea of scarcity and erroneous religious beliefs. The fear based idealism that believes there is only so much energy to go around, and we have to protect what we have. They are also coming from the point of view that others have the power to hurt you. It is really only what you think and feel that creates your reality for you. If you believe that others have the power to hurt you, then they can because you believe that they can.

When you turn the light on where does the darkness go? When you turn on the heat where does the cold go?

This metaphysical truth is simple; there is light or there is "no light"; there is heat or there is "no heat." Darkness is simply an absence of light and not a reality of itself.

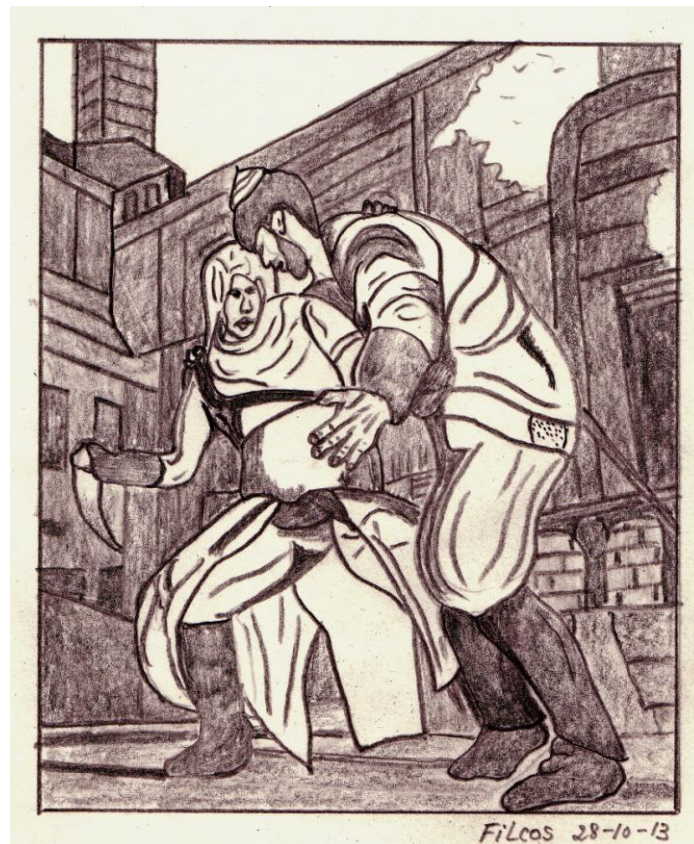
The most precious resource we have is oxygen. Would not it be silly to go around fearful that another is going to take up to much of our oxygen? Unless you have a breathing condition yourself you do not have to be consciously concerned about the oxygen levels of the places you go or how much others take.

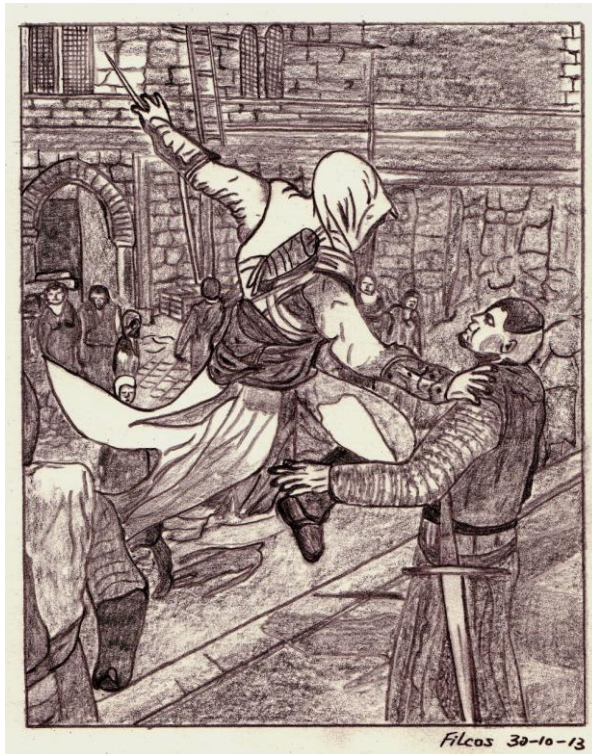
Similarly, you do not want to excessively fill your mind with the ideas and pictures of "Psychic Vampires." Engaging in this will only attract them into your reality (law of attraction).

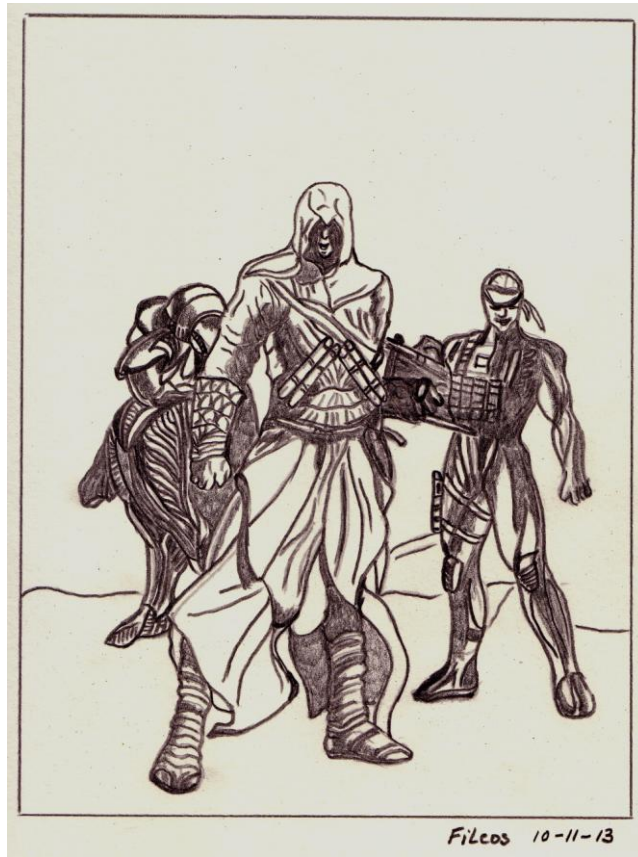
Instead, focus on being and expressing more light and re-align your conscious mind with your true self (the perfect Higher Self - self god - created in you).

A Few Best Sketches from the Artist









The Author and Artist



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